

Gift of  
Mrs. Mary Warren  
Class of 1885  
April 1915

# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh."—*Isaiah* lix. 11.

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## SECOND ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, OF THE METHODIST EPISCOPAL CHURCH.

AFTER any piece of work is done, which seemed large in the anticipation, and to which the strength which must accomplish it seemed to be only just equal, it is, as we all know, a very cheering thing to look back over the time of its progress, to the beginning, and realize the success. As we have passed the hard work of last year, and stand looking up at our high plans for the one on which we have just entered, it is but reasonable that we should look back a little, and get fresh courage and working power from the remembrance of difficulties overcome, discouragements made harmless, and labors blessed.

To God, whose ever-ready grace has been sufficient, whose encouraging presence we have all so thoroughly felt, be all the thanks and glory.

The progress our work has made proves how entirely it is Christ's. May his blessing through the past be an ample guarantee to every one, that it is His will the work be done, and that we should do it.

The past year has been the first one of regular systematic labor. The re-arrangement of the Society, its division into Branches, and the detail

of setting each organization properly at work, consumed much time the previous year, although much was, even then, accomplished. Our system has proved itself practically effective, and now that the workers are becoming initiated, it seems that the beginning has fairly been made.

Our auxiliary societies numbered at the close of the fiscal year, April 1, 1871, 614; our membership, 26,686. The amount raised during the year was \$22,397.90.

How can we fail to toil on in strong faith, when such results lie back of us! In giving us such help, God has made it impossible for us hereafter to shrink from responsibility, or waver from the line of his direction.

## THE FIELDS.

THE following reports of the work of our Society in India, have been prepared for us by the ladies there employed.

They have on this account a remarkable freshness and accuracy. They are furthermore illustrated by a special map, giving all the missions of our church in that country, in their relations to each other and to the great cities. This is from the skilful pencil of our first missionary, Miss Thoburn, and is the first cartographic view of these important missions ever laid before our church. We confess to a little honest pride in this circumstance. A little study of these reports, in connection with the map, will give our readers a familiarity with these fields and the state of the work in them, that will as much surprise as gratify them. They will thereafter read letters, reports, and news items from our missionaries *intelligently*, and therefore with new pleasure. We bespeak, therefore, for the following pages a careful study in the light of the map, and a preservation of both for future reference.

In this connection we must call attention to the auspicious fact, that the ladies of the India mission, American and native, have united with our own missionaries in organizing an India Branch of the Woman's Foreign Missionary Society. In this way, the working force of our Society in that country has been not a little increased, and greater unity of action secured. The new organization has just published an exceedingly interesting pamphlet of thirty-eight pages, surveying and reporting upon the whole territory of the mission with respect to the special work among our own sex, and commending their undertaking to the philanthropic in that land.

God bless this new and promising Branch!

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## BAREILLY.

## I. MEDICAL WORK.

Miss Clara A. Swain, M. D., *Medical Missionary.*

The medical work connected with our mission in Bareilly during the past year has been, in many respects, very encouraging. It has opened the doors of many zenanas which before were closed to the missionary, and brought hundreds to our own door. Thus a new field of labor has been opened up to us among the women and children of the city, which gives us ample opportunity of doing them good in many ways. The doubt entertained by some at the beginning of our work, whether native women would come to the mission house for medical aid, is entirely removed. They seem glad to come in nearly every instance where they have been requested; not only in those of the poorer and middle classes, but some from the most respectable and high caste families come to us almost daily.

We greatly feel the need of a hospital, and scarcely know how to get along another year without one. If our work continues to increase, we could care for many more if we had a suitable place for patients to remain with us, and it would also save us much time and strength. Hospitals especially for women and children are very much needed in India, and if properly conducted, might do much for their social and religious improvement, as well as for the relief of their physical suffering. In talking with a native gentleman on the subject, a few days since, he said, "Such homes for the sick are just what we need. Native ladies would not hesitate to go to a hospital superintended by a lady physician, and I am anxious that the first one should be in Bareilly." Such a building as we need will cost ten thousand dollars. We have reason to believe that half this amount can be raised here. May we not look to the friends of our cause in America, to send us the remaining five thousand? We have much reason to thank God for the success of the past year; while many have been relieved from suffering, we believe that some have become thoughtful about their eternal interests.

**STATISTICS.**—The number of patients prescribed for and treated at the Mission House is twelve hundred and twenty-five.

Visits made at the homes of patients is two hundred and fifty.

**THE MEDICAL CLASS.**—This class was organized in March, consisting of fourteen of the orphan girls and married women. They have made some progress in anatomy and physiology, have had a few lessons in practice and materia medica, also on the treatment of diseases of women and children. Their progress has been quite as rapid as we could expect with the time and facilities we have had for teaching them. Two of them have been appointed each week to take charge of the sick in the Orphanage, and, when it has been admissible, we have taken then to visit patients in the city with us. They have also had some experience among the sick in our Christian village, and with patients who were able to come to the bungalow for medicine. In this way they have gained some practical knowledge.

For the benefit of the patrons of the class we give their names:—

Susan Hamilton, Harriet Richardson, Libbie Husk, Melissa Jackson, Emma Baker, Emeline Howe, Sarah Mead, Almira Blake, Almira Colgate, Nellie Bain, Georgie Sutton, Jane N. Paul, Mrs. C. M. Muckerjie, Mary Laura Wheeler Dunn, Pigari C. Wells, Carrie Gordon.

## II. THE GIRLS' ORPHANAGE.

Rev. D. W. and Mrs. Thomas, *Managers.* Mrs. Vincent, *Matron.* Teachers: Nund Kishore, John Ali, Miss Pillnrce, Susan Hamilton, Libbie Husk, Emma Baker, Amos, Annie Eliza, Desu.

The establishment of the Orphanages was one of the first enterprises of our church in India. As early as October, 1857, our Superintendent laid the subject before the Missionary Board in New York, and on his suggestion, in April, 1858, it adopted a resolution, recommending the General Committee to allow a grant of one thousand dollars out of their appropriations to India for that year, to enable the mission in India to commence an Orphan Asylum, on the condition that the missionaries, upon due consideration, after arriving in their field of labor, should approve the project.

Immediately on securing this action of the home authorities, our mission took measures to carry it out.

Notwithstanding there were many poor and wretched orphans in the country at this time, owing to the prejudice of the natives it was found very difficult for missionaries to obtain possession of them, especially of the orphan girls. So exceedingly bitter was the jealousy of both Hindoos and Mohammedans, that up to the close of 1860 there had been only thirteen orphan girls received! But owing to the famine that spread over the land soon after the mutiny, it became an easier matter; so that in 1861 there were 41 girls in the Orphanage, the number having trebled in one year.

This Orphanage was first established in Lucknow, under the successful supervision of our lamented Mrs. Pierce. Early in 1861, Mrs. Pierce was joined by Miss Husk, who rendered very efficient service for about two years, when she was appointed, with her husband, Rev. J. H. Messmore, to the Boys' Orphanage in Shahjehanpore.

In November, 1862, Mrs. Pierce was called to yield her long-cherished charge, with her life. Her sympathies and affections clung to her orphan girls until the last moment. But she was released from this charge, and taken triumphantly to her home, and rests in heaven.

In consequence of its limited accommodation in Lucknow, the Orphanage was removed, at the close of 1862, to its present location in Bareilly. After the death of Mrs. Pierce, for about one year, her husband was in charge, assisted by Mrs. Thomas, Miss White, and Miss Porter. In September, 1863, its present managers, Rev. D. W. and Mrs. Thomas, were appointed in charge. At this time there were about one hundred and thirty-five or forty girls. In April, 1870, in compliance with a request from the Woman's Foreign Missionary Society, the entire support of the institution was transferred by the missionary authorities of the church to our hands.

The following are the studies taught in the school:—

1st hour, reading Scriptures and Catechism; after this,

*Drawn by Miss Isabella Thoburn. Engraved for the HEATHEN WOMAN'S FRIEND.*



English, Roman Urduo, Geography, Arithmetic, Grammar, Hindee and Urduo reading, also History of India, and writing in English, Persian, and Hindee. Between the recitations, at the ringing of the bell, all the girls assemble in the chapel, where a few minutes are spent either in singing or general exercises on the map, mental arithmetic, etc.

Our educational efforts are not confined to books; all who are old enough to work are taught regularly in every department of needle-work, plain sewing, making and mending all their own clothes, knitting, crochet, embroidery, and everything that promises to be of use to them in the work for which we are training them. In addition to this they are all taught to cook; required to sweep their own rooms, to pump and carry all the water used for cooking, drinking, bathing, etc. We do not allow them to be idle, and we think them far healthier and happier in consequence.

The interior of the Orphanage is a large open court. On three sides of this court are the dwellings of the girls, some twenty in all; on the fourth side are,—1st, a room that is sometimes needed as a nursery and hospital, but is generally occupied by the two Christian widows who superintend the cooking; 2d, the clothes-room, where all the clothing is kept; 3d, the long dining-room, where the girls receive their food twice daily. Then we come to the gateway; on the right side of this is the Matron's house, consisting of two rooms; after this the store-room, where the wheat is ground and the stores kept; next the large godown, where the yearly supplies of wheat, rice, etc., are stored; and, last of all, the cook-house. Outside of these buildings is a large garden, enclosed on three sides by a high brick wall, and on the side towards the Mission Houses by an open fence. In one corner of this garden, directly facing the entrance to the Orphanage proper, stands the Orphanage Chapel, in which the Sunday services and the school are held.

The girls are arranged in families. There are seven girls in each room: the eldest is appointed mistress, and is held responsible for the room; is required to see that the room is kept in order, the dishes scoured, and the girls under her kept tidy; and she also, as the head of this little family, attends prayers with them every evening before retiring. She is also expected to look after the clothing of the girls in her room, that is, to see that the making and mending is done, either by herself, or those in her charge who are able to sew.

Each room is furnished with four low bedsteads, four small rugs, and in winter six comfortables; seven brass plates, three drinking vessels, and one or two boxes for clothing, and the knick-knacks which girls are so fond of accumulating. They sit on the floor, or on the beds, when sewing or reading. Some of these rooms are adorned with pictures from the *Sunday School Advocate*, *Harper's Weekly*, and with other treasures that fall to them occasionally. They rise at six o'clock. The order of the day is: first to turn out all the beds and bedding, and sweep the room; the older girls do this while the younger ones take the brass dishes to a place near the well, and scour them bright and clean; when the room has been swept, the beds are all restored to their places,

and the bedding spread upon them; the dishes are ranged in a row on the shelves, or in the sunshine outside the door, until breakfast time.

Then comes the cry for water, and the girls whose turn it is to draw and carry the water for the day, take their places, some to turn the pump, and some with their huckets to carry it to the bath-room, the cook-house, and everywhere else that it is needed. When the water is supplied, there may be seen, all over the quarters, girls washing their faces, combing their hair, and cleaning their teeth with charcoal (which is a very important item with them). About this time there is a great deal of crying among the little girls, who think it a great hardship to be washed, and have their hair combed. The girls whose duty it is to help prepare the morning meal, take their places in the cook-room, and the others who are old enough, sew and knit until breakfast is ready.

The bell for breakfast rings at about nine o'clock, when each girl takes her place, with her brass plate, in the dining-room. There is a great clatter of tongues and dishes for a few minutes, while they are getting their places, but as soon as the matron comes in and speaks to them, they settle down quietly, every girl in her place. The matron then selects two girls to distribute the food, and the girls go in companies of fives to the place just outside the dining-room, to receive their portion of food, and having received it, return to their places, while others take their turn. When all are served, they rise, and one of the older girls asks a blessing, and they all retire to their own rooms to eat. After breakfast they go into school, where they are engaged until half-past two.

After school, again comes the drawing of water for the evening meal and other purposes, and those who are not engaged in these duties are seated with the matron, to sew or knit until dinner time, which is about half-past four. After dinner, they are allowed to amuse themselves as they please about the grounds until dark, when the bell rings, and they all gather in their rooms, and the gates are shut for the night. They spend the evenings in preparing their lessons for the next day. It is not to be supposed that they spend all the evening in preparing lessons, for they are fond of stories, and a good storyteller is always a favorite. They tell fairy tales more wonderful than any of our childhood stories; Cinderella, Blue Beard, and Red Riding Hood are *tame* beside them. They are fond of singing, too, and we often hear the sound of their voices late in the evening. By ten o'clock in summer, and nine o'clock in the winter evenings, the lights are put out, and every girl is required to be in her own room and in bed.

On Sunday they have Sunday school in the morning, and after Sunday school, class meeting. These meetings are sometimes very interesting. Sunday evening we have preaching, and on Thursday evening, prayer meeting. Prayers are held in the chapel every morning at the opening of the school.

During the year 1865, we were favored with a most gracious revival, at which time some thirty girls were converted, most of whom remain steadfast, and give good evidence in their daily lives that their conversion was genuine; more recently some thirty or forty others

have given good evidence that they were born of the Spirit, and are trying to walk in the heavenly way.

During the last eight years, some fifty girls have been married from the Orphanage, and have gone out to found Christian homes here and there in our Mission; and many of them are engaged as Bible women and teachers, in villages and cities where they are located. There have been about fifty deaths during the same length of time; but the vacancies occasioned by death and marriages have been regularly filled by new comers, so that at the present time they number one hundred and forty, about the same number we had eight years ago.

These girls are, many of them, intelligent and bright, and taking into consideration all the adverse influences around them, the natural indolence of native character, the ignorance and superstition, the indifference to education and improvement, etc., we think they are more active, more apt to learn, and more ready to improve and more conscientious than would be naturally expected of them. We believe they would compare favorably with the girls of any like institution in Europe or America.

#### LIST OF GIRLS SUPPORTED BY PATRONS IN AMERICA.

*New England Branch.* — Susan Hamilton, Hester A. Poole, Fanny Elizabeth Raybold, Harriet Rice Baldwin, Rebecca Pettis, Carrie Weed, Jane Harding Dean, Mercy Vinal, Mary Elizabeth Pitman, Francis Blake, Elizabeth Munroe, Nellie Russell Warren, Belle Morris, Harriet Richardson, Mary Martha Bethany, Melissa Jackson.

*New York Branch.* — Almira Blake, Sarah Odell, Fanny Garrettson Hyde, Laura Mary Wheeler Dunn, Frances Coryall, Julia Butler, Grace Osborne, Mary Alice Smith, May Drake, Carrie Roberts, Grace Peck, Harriet B. Wright, Emeline Howes, Georgie Sutton, Sarah Mead, Almira Colgate, Nellie Bain, Emma Baker, Annie E. Hamilton, Mary Joins, Ida Searing, Emily Thorne, Mary Walsh Wheelock, Lois Bush Green, Mary Garrettson, Kate Van Anken, Kate Bond, Minnie Cornell, Harriet Skidmore, Carrie Truslow, Dora Fanny Hamilton, Annie F. Randall, Libbie Husk.

*Chicago Branch.* — Mary Crocker, Alice Sigler, Bertha Sigler, Jennie F. Willing, Hattie Rebecca Reynolds, Hannah Jane Adams, Sophronia Haddell, Orinda Kidder.

*Philadelphia Branch.* — Mahala Ames, Charlotte Crookes, Cassie Rowland, Isabella Brannon, Emma Hedges, Nannie Mitchell Turner.

*Cincinnati Branch.* — Jane Root, Mary Morrison, Matilda Adams.

In addition to these, there are seventy-four girls without patrons, being supported in the Orphanage. The sum required for the support of an orphan girl is \$30.00 a year. This sum is quite sufficient as prices generally are in India.

We think that those who support girls in the medical class, should understand that we require nothing extra for their current expenses, as we have a small grant-in-aid from government for the expenses of the class. But we do think that their patrons, or the branches by whom they are supported, should engage to furnish them an outfit when they graduate, or are ready to go out and practise. The sum required for their outfit would probably be from \$50.00 to \$75.00 each.

#### III. OTHER WORK OF THE STATION.

*Mrs. Scott, Missionary;* Cornelia Jordan, Figari Cullin, *Bible women.* Three Teachers.

There are about fifty women connected with the Station church, most of whom are the wives of the Christian men employed in the Industrial School, or of the Christian teachers and helpers. Of these about twenty have been educated in our Orphanage, and are well instructed in Christian doctrine. Many of them have the love of God in their hearts, and show by their lives that they are trying to be Christ's true followers.

A sewing meeting has been organized for these women, and while they sew, one of the Bible readers reads to them from some pleasing book, thus making their weekly meeting both useful and profitable.

Our Sunday afternoon meetings are well attended. A

Scripture lesson is read and explained, and the remaining exercises sometimes take the form of a prayer meeting; at other times a class meeting is held, in which all freely participate.

The children of the Christian school have learned to read and write both the Hindee and Urdu character, and we have a large class in Mental Arithmetic. Special care is taken to teach them the Catechism, the Ten Commandments, Lord's Prayer, and Hymns. The children of some of our heathen servants also attend this school.

*Hindee Schools.* — There are three Girls' schools in the city under our supervision. The Hindee school numbers twenty-five, with an average attendance of eighteen. About ten women attend this school regularly, nearly all of whom have learned to read and write the Nagree character during the past eighteen months. One of the women, a widow, has lately been appointed teacher of a girls' school organized by a native gentleman of the city. A number of girls educated in the government schools were competitors for the same situation, but she proved the most competent of all who were examined. Another former pupil, a young widow of fourteen years of age, has been appointed assistant in the Mission school, and a third has just been offered a situation as teacher in a newly organized school.

I must not forget to mention Muni, a woman sixty years old, who came and begged me to enrol her as a pupil. She has attended regularly, and within the year has learned to read. Christian school-books in the Hindee character are used in the school, and nearly all the girls have learned to write; many of them are studying arithmetic, and a few are reading in the New Testament. The teacher is a *Pundit*, but the school is regularly visited by a Bible reader, who makes it her care to introduce some Christian instruction. Knitting and other work is taught them, but their education is chiefly confined to books.

*Mohammedan Schools.* — One of the schools for Mohammedan girls was opened by Mrs. Judd, and has been increasing in interest and progress for some time past. One class is well advanced in geography and arithmetic, and all the larger girls read and write the Urdu character. Some of them have been learning to knit and embroider in wools. The teacher is a Mohammedan widow, modest and intelligent, and we have had many pleasant, and, I hope, profitable conversations with her. She has read many of our books and tracts, and expresses herself pleased with them.

The second school is comparatively a new one. The teacher is a very active woman, and keeps her school in good order. The girls have made good progress in their studies for the time they have been taught. One of the elder girls has been appointed mistress, and has charge of the alphabet classes. The books in use in the school are the same as are used in the government schools, and are full of useful facts, but are entirely devoid of religious instruction. An attempt was made to introduce Christian books into these schools, but several of the girls were at once withdrawn in consequence. We told the teachers of both these schools, that as long as the schools were supported by the Mission, they must use the books furnished by us, and that others would not be given out until these had been thoroughly read. Several women were present, and turning to them, I said, "Your religion must be a very uncertain one if you think your children's belief could be changed immediately from reading one Christian book; for my part, I am not afraid to read your Koran, or any other of your books, nor to allow my children to do so. I have too much confidence in my religion to fear any bad results from so doing." At this some of the women replied, "It makes no difference to us either. It is only some foolish, ignorant people who have taken their girls from the school on account of the books you sent."

We hope much good may be accomplished in these schools; they will, at least, be the means of giving these

poor girls nohler and and higher views of life than they could have if they remained secluded in zenanas, without the knowledge of books.

### KHERA BAJHERA.

MARY ANGELO, *Bible Teacher.*

The work at this place is the most encouraging of any which comes under our care. The girls' school is composed of both Mohammedan and Hindoo girls. They read and write the Urdu, Hindee and Roman-Urdu characters, and study arithmetic and geography, and nearly all of them use the New Testament as a reading book. They have been taught the Lord's prayer and catechism, and sing our hymns very well, — so well that a prize was lately given them for their good singing. The girls use our Christian school-books, and read all the tracts and Sunday-school books they can get. We hope soon to have some earnest Christians from among them.

Mary Angelo, our Bible reader, is doing a good work among the zenanas. She visits a number of families, and reads the Bible, sings, and even prays with the women. There are three zenana schools in these families where the Bible and religious books are read. The women are much interested in fancy work, and with much pleasure showed me some little stockings they had been knitting for their children.

The expense of our school is about twelve dollars a month, being in part supported from the endowment fund given by Col. Gowan for the place. The following is an extract from a letter lately received from him:—

"I am much pleased to learn of the success of your mission in organizing a girls' school at Khera Bajhera, and that the prospects are so promising. I hope that the success will continue, for I am convinced that if you can get the female population to go heartily with you, the men will follow as a matter of course, and the rising generation, taught as they are so much by their mothers, will have a clearer and more substantial hearing toward Christianity."

### BUDAON.

Mrs. Hoskins, *Missionary*; Fanny Peters, Mary Lall, *Bible Reader and School Visitor*; Moulvie Khair Ullah, Purania, Eliza Suke, *Bible Readers*; Mangali, Behari, Phulia, *Bible Readers*.

The work among the women of the Budaon district has developed much during the past year, and at the present time is in a satisfactory condition.

We have had three schools in Budaon city, of very different character. The school for Christian women and girls, held at the Mission Bungalow, has numbered about twenty, and the pupils have made good progress in their studies. The women generally seem anxious to learn, in order that they may be able to read the Bible for themselves, and as soon as they can put sentences together, begin to ask, "May we not now have a Testament?"

The more advanced among them use the New Testament as a reading book, while the others use the Christian school-books usually found in our schools. Some have learned to write very well, and can compose a very creditable letter. They are also learning arithmetic, and recite the catechism and hymns as a daily exercise. The school is closed with, prayer, and not unfrequently the women, of their own accord, turn it into a general prayer-meeting.

The school among the low caste women was re-organized in the early part of the year, and went on well for some months; but the ill health of the teacher caused her to be irregular for a time in her attendance, and consequently the school degenerated, and, we feared, would be entirely broken up; but one of the more-advanced among the pupils was appointed monitress, or assistant, on a small salary, and soon the school attained its previous

standing. Although the pupils of this school are heathen, yet the same routine of study is pursued here as in the Christian school. The Bible is read by all, and they answer intelligently any questions asked them on the portions they have read. They have committed to memory the Lord's Prayer, Ten Commandments, Catechism, Part I, and have also learned many of our hymns, which they sing with much enjoyment. A few from among this class have, with their husbands, set out to serve the Lord, and some others say that they are convinced of the truth of Christianity, and they mean to be Christians as soon as their friends become a little reconciled to the idea.

The third school is for Mohammedan girls, and it is well attended. Christian school-books are used in the school, but we have not attempted to introduce the Bible; to do so would be the signal for the breaking up of the school. Notwithstanding there is so much opposition to the Bible, they take no exception to the school-books we have introduced, although they contain much Christian instruction, conveyed in a plain and simple manner. The larger girls read and write the Persian character well, and excel in spelling; indeed, the smaller ones, too, are very proficient in this exercise. We have been much pleased to observe that these girls are profiting by the hints we have given them, and are putting on habits of cleanliness.

We have had also, when circumstances would permit, a sewing class twice a week, attended by the Christian women and about twenty girls from the low-caste school. These have been taught plain sewing, knitting, crocheting, embroidery in wools, and lace work. The rule has been, that they must give their attention to plain sewing until they can make a garment neatly, then they are allowed to take up any other work which they may prefer. Several of the women and girls have learned to cut out and make garments for themselves and their children, and in this way they save the few pice which they formerly paid to the tailor, and have a small sum to expend on necessary articles. The native women generally show a great aptitude for wool work, and in a short time learn to work very regularly and neatly. One of the low-caste women has learned to do lace work beautifully, and can, I think, quite support herself by it.

Our Sunday Bible class has been well attended, not only by the Christian women, but often by the pupils from the city school, and our Sunday afternoon prayer-meetings have frequently been seasons of special power and grace. The most of our Christian women have been steadily growing in grace and the knowledge of our Lord Jesus Christ, and though poor in outward circumstances, have found the pearl of great price.

The schools in the out-stations of Saiswán, Bilsf, and Bissowli, are well attended, and much progress has been made by those who have availed themselves of the opportunity for learning. Four of the Saiswán pupils are now prepared to teach, and three of them have been appointed as teachers, or Bible readers, in new places where the work has recently been opened.

Eliza, one of the Orphanage girls, has been for some months at Mundia, where she has twenty-five women under instruction, and as she has been, herself, thoroughly instructed in the things pertaining to the truth, we have reason to believe that she will become a blessing to those among whom she now labors.

One of the schools above mentioned was started by a Christian girl, who, having learned to read herself, desired that others might enjoy the same privilege; so she proposed to a few of her neighbors to meet together for an hour or two daily, and as the number increased, a school was regularly organized. The teacher herself carried on her studies with her brother, and has become quite proficient in Urdu and Hindee, and is now learning to read the Roman Urdu.

In another place, a young woman who had become a Christian, hearing her husband and his family read the

Scriptures, became much interested, and asked her young brother-in-law to teach her to read. He complied with her request, and for some time she studied with him, making surprising progress; after a time one and another joined in the daily lessons, and the young man was appointed teacher of the school. The first pupil has continued her studies, and has now attained the desire of her heart; she reads the Bible in the Nagree character with much understanding. The Holy Spirit has enlightened her heart, and she has now a very clear Christian experience.

The Lord has been blessing the labors of His servants throughout the district, and in the last few months hundreds have been baptized into the Christian faith; consequently, the work among the women has greatly increased, and besides the places under instruction already mentioned in this report, there are eight other places where schools and Bible readers are immediately needed. For these we are making provision as best we can, and we feel confident that the Lord will provide the means to carry on this work.

These women are the representatives of Christian homes, and though many of them are too far advanced in life to begin now to learn to read, they are ready to listen to the word of God, and join with interest in religious conversation. A large number come to our tent every day (I am writing in camp), and we have very good meetings; some of these women have for the first time raised their voice in prayer, in these little circles, and others have here determined to become the followers of Christ.

#### SHAHJEHANPORE.

Mrs. A. R. Johnson, *Missionary*; Allina Thomas, Belaso, Clara Burge, Daulati, Rauli, Lillian, Pundit Ram Perchad, Pundit, Mutthra Pershad.

There are at present in Shahjehanpore, two girls' schools, with a prospect of a third, which is to consist principally of the wives and daughters of the Bengalese of the city.

#### DILAM GUNGE SCHOOL.

This school is kept at the house of a Pundit, who lives on the principal street in the city. The Pundit is an old Brahmin, deep in Sanscrit lore, but consents to teach girls for the sake of a living. These girls are collected together by a woman employed for that purpose, as the only way to get the school together, is to send for the girls. This woman brings two or three of them at a time, and consigns them to the care of the Pundit; he seats them on the floor, on which is spread matting, made of strips of palm-leaf, neatly woven together. The little girls only learn their alphabet, and to make the letters neatly on their wooden slates, as soon as they have learned their names. They write with a pen made of reed, dipped in chalk and water. As text-books, we use Hindee readers, first, second, and third; primary geography, catechism, and hymn book, all in Hindee. In this school there are a number of little girls, who are learning the alphabet and reading the first book; six of the more advanced girls are reading the gospel of Luke, and seem interested in what they read. I am teaching them the Lord's Prayer. They have geography, arithmetic, catechism, and hymns, as general exercises. Besides their books, they have different kinds of work, — Berlin wool, tatting, crocheting, and plain sewing. They are kept employed by ladies of the station, who order work from the schools. I visit the schools in the city every week, examine the girls in their lessons, and look after their work. The wife of one of the native preachers visits this school every other day; and as she reads the Hindee perfectly, and understands the different kinds of work, she is very useful.

#### HOSSEINAPORE SCHOOL.

This school is on one of the lanes or by-streets of the city, also kept at the house of a Pundit. This is at present our most promising school. I recently visited it, with Mrs. Henderson, our Judge's wife. After leaving the main street, we drove through narrow, crooked lanes, and were obliged to stop some distance from the place, and walk. We went upon to a raised place, then through a door which opened in to a cow-yard. "Ugh!" said Mrs. H., "here is a buffalo." Yes, there he was, tied in one corner, quietly eating. We passed through this yard, then entered another door, which admitted us into an open space, surrounded with walls and rooms. Here we found thirty or forty women, children and babies, all seated on the floor, except the first class of girls, who were promoted to a bench. After receiving their profound salam, we sat down on chairs provided for us. The first class then recited the Lord's Prayer in Hindec, after which the girls all stood up together, and went through with their general exercises; first, the multiplication table as far as seven; then two or three lessons in geography. They then sang a Hindec hymn, —

Yá Rabb, terti Jánáb men  
Hargiz kami nahin.

Then followed the catechism, which is always an interesting lesson. The Pundit asked the girls, "Where is God?" They replied, "Everywhere." I asked, "Is that true? Do you believe it? Is He here?" etc. He then asked, "What does God know?" They answered, "Everything, even the thoughts of our hearts." I then said, "If this be true, how careful we ought to be that our thoughts should be pure thoughts." Thus I try, from time to time, to sow the seeds of truth. We examined the work, which was really very pretty, and well done. Mrs. H. was much pleased with all she saw and heard. The native preacher's wife also visits this school every other day. Many of the girls take home their Testaments and read to their parents, thus becoming little Bible readers.

#### PANAHPORE.

I have just returned from a visit of four days to Panahpore, our native Christian village. During the past year, there has been a great change for the better there. In place of the straw huts, all of the first settlers have good comfortable houses. A new chapel, or school-house, — for it is used for both, — and a native preacher's house, have been built. There is considerable land under cultivation; fields of sugar cane and wheat, also grains peculiar to this country, meet the eye in every direction.

I had a meeting of all the women and children twice during my stay, and inquired about their advancement in reading, etc. There were present thirty or forty women, who have come with their husbands and children from different parts of the country. About one-half of the women can read, and the others are learning; all of them can do plain sewing. Clara, the wife of Enoch Burge, our native preacher, is the Bible reader. She gathers the women together every day at eleven o'clock, when she reads and explains to them a lesson from the Bible, sings and prays with them.

We have but one school in Panahpore; this is taught by Daulati, and attended by all of the women and children. A work department has also been commenced, which is under the care of Lillian, the widow of Shere Singh, who was one of our best orphan boys. There are general exercises in catechism, geography, etc., given in school. I went to every house, saw and spoke with every man, woman, and child in that village. I found out the poorest, the oldest, the weakest, those who most needed help. The last day of our stay, my husband baptized twenty-eight persons; the last one, a poor, old, sick widow, was brought to the door of the chapel on a bed, where she received the holy rite. Before leaving, we appointed a Bible reader for the surrounding villages.



## NYNEE TAL.

Mrs. E. J. Humphrey, *Missionary*; Shullock, *Bible Reader*; Ramotiah, Rebecca, Sarah, *Teachers*.

The work in Nynee Tal itself is mostly confined to seven months of the year, viz., from the middle of April till the middle of November. During the remaining five months of the year we occupy the stations of Huldwanee, Kaladoongee and Ramnugger, at the base of the mountains, and have also recently taken up the city of Kasheepoor, in the Terai, — within thirty miles of Moradahad.

## MEDICAL CLASS.

The medical class, of ten women and six men, has been under regular instruction for six months. At the close of the season, four women and one young man were examined in their two years' course of study, before a board of three physicians, one the Inspector General of Hospitals for the northwest provinces of India. The certificate given by this committee reads as follows: "We, the undersigned, have, at the request of the Rev. Dr. Humphrey, examined — in Anatomy, Midwifery, Pharmacy, Practice of Medicine, and the management of minor surgical cases, including the more common kinds of fractures and dislocations, and we consider her qualified to practise as a midwife, and also to undertake the treatment of all ordinary diseases. She answered the different questions put to her with remarkable quickness and precision, and in our opinion, she has acquired a practical knowledge of medicine and surgery quite equal to the generality of locally entertained native doctors."

There has not been a girls' school throughout the season. A fine school of twenty Hindoo girls was gathered by the Bible reader, but after it had been in operation about six weeks, the girls suddenly ceased to attend.

*Zenana Work.* — Through the influence of the women of the medical class, an opening was made in the families of Hindoos. Five Hindoo high-caste women, and one of the Mohammedan faith, have been under the daily instruction of our Bible reader throughout the season.

Three have learned to read well in the Bible, and have been supplied with Christian books at their own request. So far as we know, their husbands have not interfered in their pursuits. One of the women was employed by a Hindoo gentleman to go to his house daily to teach his wife the lesson given her by the Bible reader.

*The Bhābar.* — With the exception of two of the women who passed an examination in medicine, — one of whom is with Miss Thohurn, in Lucknow, and one has returned to her work in a mission in Delhi, — the members of the medical class are distributed among the four stations already mentioned, at the foot of the hills, where they have been laboring with great zeal and efficiency, some as teachers, others as preachers, and all as doctors.

There is always considerable sickness in that section during the autumn months; but this year, owing to the heavy rains, malarious fever has raged among the people to a fearful extent. The dispensaries under Dr. Humphrey's care have had to be re-supplied with medicines, and means of conveyance have had to be supplied to the native doctors and our Christian helpers, that they might travel from village to village to deal out medicine to the sick. The scenes of distress they have witnessed have been very sad. The women of the class have been especially efficient, as they penetrate to the interior of the houses and find the poor sick women. We have been much gratified with their zeal and activity, as we feared they would fail in just this direction; but the consciousness of power to help seems to have inspired them with zeal. Both in Nynee Tal and the Bhābar, the medical work has seemed to open our way to the hearts of the people, and in two cases the patients were saved, when without help they must have died in great suffering. The high-caste families now send for the women and would willingly pay them, but we have not as yet allowed

fees to be taken. A Hindoo banker, who has formerly never given a pice to our mission, now lends hundreds of rupees to Dr. Humphrey whenever it is needed to carry on the work, *without interest*, and has helped in the support of the class and to erect a building for them. He says he believes in missionaries when they are willing to do good to the bodies as well as the souls of men.

*Schools.* — In Huldwanee, for two cold seasons, we have had a school of twenty girls, nearly all *Dumrees*. These people are supposed to be the descendants of the aboriginal inhabitants of the hills in this section. The girls are paid about four and a half cents per week. They learn to read Hindee, to spell, to count and to sing, and are taught the ten commandments and the Lord's prayer, and parts of the catechism. The school is opened with prayer and closed with singing. After the time of study is over, the girls learn plain knitting for half an hour. They have improved greatly in neatness and manners, and some of them have developed a decided taste for study. I wish very much to obtain funds to open a small boarding school for these girls in Nynee Tal, during the hot and rainy seasons, and so keep them under instruction during the year.

In Kaladoongee, twelve miles west of Huldwanee, the native doctor's wife and several women who live near her, have learned to knit, but for some time refused to learn to read. They have, however, begun to learn.

In Ramnugger, sixteen miles west of Kaladoongee, seven or eight women of the Mohammedan faith have been under instruction for two seasons. This instruction is mostly oral, as they have until recently refused to learn to read; but they, too, have begun to learn. When I visit these places, I go with the native sisters who reside there and visit all these women. They receive me with great demonstrations of joy; ask me hosts of questions, and tell me all their troubles and wants, and when they hear of any sickness or trouble coming upon me, send me messages of condolence.

We have had the salary of a Bible reader sent us for two years past from the Sunday school of the First Presbyterian church, Little Falls, New York. For the work of last year we have received sixty dollars from the Cincinnati Branch of the Woman's Foreign Missionary Society of the M. E. Church. For 1871 we have not as yet any aid promised.

## LUCKNOW.

L. H. Measmore, *Missionary*. Teachers, Margaret Wright; Susanah, Sogra Begam, Pundit Rām Pershad, Fahim-un-Nissa.

For more than two years we had been trying to find an opening for schools among Hindustani women in Lucknow, but without success, and we were beginning to feel that the time for female education had not yet come to India; when a Mohammedan gentleman came to us saying, that he had heard that missionary ladies wished to teach the native girls to read, and that if we would open the school, he had found a woman who would teach, and a few girls who were willing to learn. We hailed this sign of good as the beginning of the end of our hopes and wishes, and a day was fixed for seeing the teacher, and for making arrangements for a school. Accordingly, by February 16, 1864, Mrs. Judd, Knowles, and self, started out on our new mission. We found the teacher a bright, intelligent Mohammedan woman, surrounded by fourteen or fifteen little girls, who were to be her pupils. Now, to open the school, meant to hire a house; pay the teacher; pay men to bring the girls; furnish books; and hire a man to bring water to drink. This we saw would make quite a large bill for every month, and was not at all according to our ideas as to how that thing should be done; but we had to remember their ignorance, and the blinding, deadening influence of ignorance, and all its vices, that had surrounded them for many generations,

hedging out light and freedom, till they had come to live in darkness and bondage, without knowing that there was a better way for them.

How could they appreciate the blessing of an education, or value a little knowledge for its own sake, when they had such faint conceptions of what it was? We remembered all this; and knew that unless they were helped out of it, they would forever remain the same; and then what a loss to themselves, the world, and to Christ! And so the school was opened, and in less than six months, the number of girls increased to thirty.

About three months after this, a Mohammedan lady hearing of this school, asked to be employed as a teacher, promising to gather her own pupils; we accepted her proposals; and the Naubusta Zenana school was commenced. There were at first twenty girls, some of whom were of high-caste families. This was in June; and was our first introduction to Jafri Begam, who became our best zenana school teacher, and who, after five years' connection with the school, publicly professed Christianity, bringing with her two daughters as first fruits of our work in this interesting field.

Jafri Begam became a true friend to Christianity long before she publicly professed her faith in Christ, and was working quietly and steadily to lead her pupils to a knowledge and recognition of the truth. But when the change of sentiment became known, her relatives and friends assailed both herself and the school with such a storm of persistent persecution that the school has been wellnigh destroyed, while Jafri Begam herself, with her two daughters, have been compelled to fly from the city. This was our largest and best zenana school. At one time the number of girls was over fifty. Many of them could read fluently in their own language, had finished geography and grammar, and were studying history, and the Bible; could also sew, knit, crochet, and embroider nicely. At present there are thirty girls in this school, which is taught by an old pupil of Jafri Begam. We hope for the return of brighter days, when Jafri Begam, herself, will return to the school, and, as formerly, teach Christ to the large class of very respectable women over whom she exercised such an undoubted influence.

The Ellich Khan Zenana school was commenced in October of the same year. The teacher was a daughter of a once wealthy Mohammedan, who, during the mutiny, lost his wealth and position, and at this time, was reduced to great poverty. She called to see us, and begged us to take charge of a school that she was trying to gather. A few days after this we called at her house, and found a large company waiting to see us; and such a strange, laughable, interesting interview, I had never had before. One woman commenced by asking, "Do you people drink brandy?" and thought it very wonderful that we did not; "for," said she, "all Christians drink brandy, do they not?" Another woman had brought her two daughters, and said she would send them to school, if we would promise not to make Christians of them. Another said that she had heard that we were gathering the girls together, intending to send them to England; and another asked, "What good will it be to them if they learn to read? and how much will you give them for learning?" Yet, from this curious company, ten or twelve girls promised to try to learn to read. This school never became very large, but the pupils were most faithful for more than four years. In 1868, we wished to unite our schools into one, thinking we could better superintend them and visit them oftener; but the husband of this teacher would not allow her to leave her home to teach, so this school was closed. She has several times since asked to have the school commence again; but as it is very expensive to hire men to bring the girls in doolies, and as we wish to discourage the practice, we have refused to grant her wishes.

The Bustam Nugger Zenana school was commenced about the same time, and lived for four years, when the

teacher became unfaithful, and we were obliged to dismiss her.

The Nakhās Zenana school was commenced in July, 1870, and is taught by a Mohammedan woman, though her father is a local preacher of our church. She has but twenty girls, but the school is patronized by a wealthy Mohammedan lady, who pays \$2.00 per month towards its support. Hence the school is quite popular.

The ragged school is taught in our own compound, and is made up of both Mohammedans and Hindoos. They are of the poorest class, and earn their living, what little they have of it, by hard labor. So we pay them the price of their labor, while they are at school. This school has been in operation for nearly nine years, and has always been more or less changeable. Very few remain longer than to learn to read and sew. They all are taught our hymns and the catechism. The school is now taught by Susannah, the wife of one of our native preachers.

We had had no success in commencing schools among the Hindoo women, till the close of 1868, when by the help of a Pundit, we made a small beginning; a school was commenced among the Josis, a low class of Brahmmins, and numbered eighteen girls, of ages ranging from six years to thirteen. At first the school was taught by a Pundit, afterwards by Salomi, one of our best women, and formerly of the Orphanage. The girls were very fond of her, and she was doing remarkably well, when her husband was taken sick and died; and it was not thought best for her to remain alone so far from the Mission-house; and Margaret Wright, a very estimable woman, was secured as their teacher.

Notwithstanding the perplexities and discouragements of the past few years, we feel confident that our work has not been in vain. The prejudice against female education is becoming weaker every year. They do not fear our Christian influence as they did. They are beginning to feel that we are their friends, and I believe that some love us with a sincere affection. We have not a school where the Bible may not be taught, and here in the most wicked, bigoted city of our Mission, if we had the money, and the help that we need, there would be no limit to the work we might do.

Every year we are gaining a stronger influence over the minds and hearts of our pupils, and almost unconsciously they are forgetting their false gods—gods that are dead and powerless to save. A few days ago I said to a very intelligent Mohammedan lady, "Do you know that the religion of Jesus Christ is the only religion that can save us from our sins?" She looked very solemn for a few moments, and said, "Well, it may be so; and if so, all the world ought to believe it."

#### EAST LUCKNOW.

Isabella Thoburn, *Missionary*; Priscilla Massih, Elizabeth Jhubbay, Kazaya Lincoln, *Bible readers*; Clementina Butler, Caroline Wright, Esther McAlister, *Bible women*; Salome Kingsley, Eliza Mitchell, Mehedi Begam, *Teachers*.

At the beginning of the year, the most interesting and promising work in East Lucknow, was in the Bengali zenanas; but the conversion of the Hindoo widow Gunesh Soondri, in Calcutta, so excited the fears of the Baboos in Lucknow, that they refused to permit missionary visits and instruction in their families. We were discouraged for a time, but other doors have opened, until now, at the close of the year, it seems that we may go where we will, if we can find and employ proper and sufficient help.

So far as a report of the work of the year might be expected, there is little to present, the effort having been chiefly directed to preparations for the future. Our plan has been to district the field, and place a Bible reader and Christian teacher in each district.

In Hosselgunj, Priscilla has been reading to the women for two years, and now many of them are fa-



miliar with Bible history and truth. They always listen with pleasure, and join her in singing the hymns she has taught them. She has won a position and influence among them that proves her a most efficient helper, and promises good results in the future. Through her effort a school of twenty girls has been collected and placed under the care of Salome, a Christian teacher. The two are good co-workers, both earnest, converted women, who are moved with a true missionary spirit.

In the Náyagáwn, Elizabeth has been employed as Bible reader since the first of September. She had been engaged in the same work a year before, but owing to home duties was obliged to give it up for a time. On her return she found a welcome, and was encouraged to learn that her former teaching was not forgotten. The women still remembered and sung the hymns and repeated to each other the Bible stories they like so well. So far, there seems no opening for school work in this place.

In the Aminabad, a house has been taken for a school teacher and Bible reader. Eliza, the teacher, finds such a school as we wish difficult to get together and retain, but while she is winning her way among the low-caste people, she is teaching in the Mohammedan zenanas in the neighborhood. Her associate is Kcziah Lincoln, from Dr. Humphrey's medical class, whose work to this time has been chiefly that of Bible reader, the people being a little afraid of her medicine. She has been here only two months, and has hardly had time to win her way; but she is gaining the favor and confidence of those around her. She and Eliza make daily visits to the zenanas, and are opening a promising work.

In Malika Gunj is the only Zenana school of East Lucknow, — that is, the only school to which the girls are brought in doolies. The teacher is a Mohammedan. The pupils at the close of the year number twenty-six.

Of the Bible readers above named, two, Elizabeth and Kcziah, are supported by the New York branch. Money was sent for three, but a suitable person has not been found for the third place, and we thought it better to wait a few months than employ an unsuitable one. Not many possess the qualifications essential for this office, — natural and cultivated intelligence, judgment, tact, plenty, and zeal, — but when such a one is found, there is no more powerful agent in the woman's work in India.

*Christian Girls' School.* — This school was opened in April, and continued until the middle of November, when it numbered twenty five pupils. These were all from the city but four, who were from out-stations, and boarded in the families of native Christians. From knowing many native helpers, other Christians who have no opportunity to educate their daughters, a girls' boarding school has been determined upon for the coming year, something similar to the Amroha school, but of a higher grade. In the estimate that went forward for this school, was included the salary of an English teacher, who would also assist us in the city work; and hence the difference between the sum asked for it and for the Amroha school.

We have received from the Drew Young Ladies' Seminary money for the education of two girls. It will be applied to a little Christian girl in the city, whose parents can not provide her books and clothing, and to the daughter of a colporteur in an out-station who cannot afford the expense of the boarding-school.

If we do any great or good work among the women of India, we must show them the superiority of Christian womanhood; we must have trained Christian women to work with us. The Orphanage has done much to prepare girls for usefulness, but it cannot reach all. Beyond its range lies a field that must be occupied by boarding-schools such as we depend on for the education of girls at home. To meet this want, we have organized the Lucknow Christian Girls' school.

## SEETAPORE.

Mrs. Knowles, *Missionary*. Betsy and Ellen, *Teachers*.

There are two Girls' Schools in the Seetapore District. One is held in the old city, and is made up of Brahmin girls. At the beginning of the year there were fifteen girls in daily attendance, but at the close of the year there were only eight girls in the school. Betsy, one of our native preachers' wives, has had charge of this school. The girls have been taught reading, writing, and sewing, while their religious instruction has not been neglected.

The other school is held in the compound of the Mission House, and is made up of the children of our native Christians, and of our servants. Ellen, one of our unmarried Christian women, has charge of this school. It numbers ten girls. Some of these are well advanced in their studies, and all are doing well.

We hope to be able not only to increase the number of these two schools, but also to start others in Luckimpore and Khyrabad.

## ROY BAREILLY.

In this city and district, the people have made but little progress in education, and the prejudice against girls' schools, which has commenced to give way in some places, is here still found in full force. For some time past a small girls' school has been maintained in the city, but it has met with no encouragement from the natives, and has only been maintained by paying a half a pice daily to each girl in attendance. A Mohammedan woman has acted as teacher, but she has not given satisfaction, and will be discharged as soon as a better teacher can be secured. It is intended to remove the school to the mission premises, secure a Christian teacher, and gradually give the school a more positive Christian character. As a mission is now to be stationed in Roy Bareilly, much better attention can be given to the school than has been possible heretofore. The number at present on the roll is twenty.

Another school has recently been opened in another quarter of the city. It is taught by an elderly Mohammedan man, and has fifteen pupils. The girls are all Mohammedans, and are from the poorer classes. It is too soon to speak of the success of this school, but it is a cause of thankfulness that it has been started. If nothing more is done than maintain the form of a school, it will do good, as it familiarizes the minds of the people with the idea of female education, and does something, little though it be, to prepare the way for more satisfactory work. The missionary's wife will visit this school regularly.

## MORADABAD.

Mrs. E. S. Wheeler, *Missionary*; Fanny Anri, *Bible reader*. Eight Teachers in Girls' Schools.

There are three Mohammedan girls' schools in Diwan Bazar. In the first and oldest school, there are fourteen girls; four of them are over fifteen years of age, and the others from six to nine. The oldest girls are studying geography and arithmetic. They read the Scriptures, sing our hymns, and have committed to memory several Psalms. This school numbered twenty-five girls last year, but the small-pox last spring and the fever this fall have taken away a number of the girls, not only from this, but from all our schools.

The second school of twenty girls has been organized but a short time, and the girls are still very shy; but they seem intelligent and give us much hope.

The third and best school numbers sixteen girls. Three of them are reading Bible history and studying arithmetic and geography. Just now they are very much interested in knitting; and as teaching them this and other

kinds of work encourages them to learn their lessons better. I have promised them they should do more of it the coming year.

The school in Dera Ghat was organized a year and a half ago. It numbers now eighteen girls. Most of them are reading the Second Reader, which is a very excellent collection of Natural History and Bible Stories.

The school in Magulpore, when I came here two years ago, was in a very good condition; but since then it has been much reduced on account of fever. The teacher herself became ill, and after many of the girls had left, she removed the school to another part of the city, hoping to bring in more girls. I was very sorry to lose by this change two blind girls. At first, there were three sisters in the school, the eldest one about fifteen years of age. The youngest one died this year; the other two sisters, after a long illness, resumed their places again in school. They were very bright girls, always reciting their task perfectly, which was usually a portion of Scripture. There is no school in that part of the city in which they live, but I hope they will not forget the truths they have already learned. One of them expressed a wish to teach; but the poor girl could only teach what she has committed to memory.

In our Hindoo girls' school, there are sixteen names enrolled. Three of the girls are reading the gospels; two of them have nearly finished the Second Hindoo Book, and the rest of them are reading in the First Book. They are all learning geography and arithmetic. They can sing Christian hymns in their own native tones.

We are greatly encouraged by the fact, that in these schools there is no opposition whatever to religious teaching, reading the Bible, or learning our hymns.

The school for Christian women and children held on the mission premises, has an average daily attendance of fifteen. Besides their other regular lessons, they learn the catechism and commit to memory texts of Scripture to recite in Sunday school. The school has been interrupted over a week on account of our district conference. Nearly all of the native preachers and helpers' wives were here, besides the Amroha boarding school girls. So we had about seventy-five at our female prayer meetings. We heard, daily, many very clear testimonies for Jesus, from our native sisters. Several of the women obtained forgiveness of their sins.

Our watch-night meeting was one of unusual interest. The spirit of God was in our midst. Some were seeking the Saviour, others rejoicing in the light of His blessed countenance, and all felt renewed in love, and strengthened and encouraged for days to come.

The Bible reader, Fanny Anri, is doing a good work among the women in the city. She is an earnest Christian woman and well fitted for the work she has to do.

#### SUMBHAL.

The work among the women of this city has been under the care of the native preacher's wife the past year. There are two schools connected with the work for Mohammedan women and girls, in each of which there are forty names enrolled, with an average daily attendance of thirty. Our Christian school-books are used in these schools, and several are able to read intelligently Scripture history and other religious books. There have been several applications for new schools, and it is hoped that schools among the Hindoo women and girls, also, may be established the coming year. The work in this city is one of interest, and it seems important that the gospel of Christ be faithfully taught to the people there, who are looking for the appearing of a sinless incarnation in their midst.

#### AMROHA.

##### GIRLS' BOARDING SCHOOL.

Mrs. Zahur-ul-Hakk, one Teacher.

In the vicinity of Amroha, for ten miles around, there are many villages, in which a few native Christians live, who are converts from an ignorant class of people. There are no schools in any of these villages in which girls can learn to read, and the Christians are so scattered, and so few in each village, that we cannot reach them through village schools. The only way, therefore, to educate the daughters of these Christians, is to have a boarding school at some central point.

This school has been established at Amroha, a city of 45,000 inhabitants. It is under the charge of Rev. Zahur-ul-Hakk and his wife.

In this Christian family the girls are separated from heathen influences, are taught to read and write in the different characters read by the different classes of people in the vicinity, are taught to work, and trained in every respect to fit them to take charge of a village school, or to regulate a Christian home. There is good reason to hope, that when these girls return to their homes, they will by their words and their consistent Christian lives, become powerful evangelists to their people.

There are now fifteen girls in the school, and all are doing well. They have made good progress in their studies, and have received the commendation of all missionaries who have visited the school. The government European inspector of schools, examined the girls in their various studies, and recorded his testimony to the success of the undertaking.

We have every reason to believe that the number in the school will gradually increase; and it seems important to provide for all who desire to come, who have no other means of acquiring an education. One encouraging feature of this work, is the fact, that some of these girls give good evidence of having been truly converted to God since entering the school.

There is one school in the city of Amroha for Mohammedan girls, but as yet no access has been gained to Hindoo women and girls. This school is also under the charge of Mrs. Zahur-ul-Hakk, assisted by the older girls of the boarding school.

#### BIJNOUR.

Mrs. Jackson, Missionary; Mrs. R. K. Banerji, Mrs. Ellen Paul, Elizabeth.

The report of girls' schools and work among the women in this circuit can be given in few words:—

*Bijnour.*—Elizabeth, the wife of our native exhorter, is employed as a Bible reader. She has visited, quite often, the women of the lower classes. They have been pleased with her merits, and when free from household and out-door employments, have sat and listened to the Scriptures, and freely conversed with the reader.

*Najibabad.*—The wife of our native pastor, Rev. A. C. Paul, has had two and at times three girls' schools under her charge. Some of the girls are now able to read very well. The attendance is about twenty-five in the two schools.

*Najina.*—Mrs. Banerji has made frequent visits at the houses in the neighborhood of the school. She reports her visits as very interesting. Her reception has always been kind. Nothing special has resulted from her visits.

#### PAORI.

Mrs. Mansell, Missionary; Lydia, Florence, Teachers; Mary, Bible Reader.

Our work among the women of Gurhwal, during the year, has been as follows:—

We have, in Paori, one girls' school, in which are eight

orphans, two girls from the Chopra village, and seven women. The two village girls are studying English, as it was their wish. The orphan girls and the women are learning Hindee, and some have begun Urdu. Hindee is the language used most in the hills, and we prefer having them know it well before beginning anything else.

Mrs. Wilson has been a great helper in this work, and would have done more if it had not been for sickness in her family. She has taught the orphan girls to sew. Some have learned very well; even one little girl, whose hands were badly crippled from a burn, has learned to sew. One can hardly understand how she manages to hold her needle, yet her teacher tells me she can do almost any kind of work now.

These girls and women all attend our Sunday school, and form two of the most interesting classes in it. The girls recite verses; some have recited over two hundred each, this summer. Hettie Mansell collects the little girls for prayer-meeting every Sunday, after service, and the way they sing the hymns, and the intelligence of their prayers, is quite remarkable.

We have three girls' schools in Treenuggar, in which are fifty-five pupils. The girls there have improved very much during the year. They, too, are learning sewing and knitting. They attend the Sabbath school, where they learn the catechism, the Lord's prayer, and hymns. Thomas Gowan's wife has charge of two of these schools, and she also visits the families of native gentlemen in this place. She is a good woman, and tries to do all she can for her heathen sisters. Last summer she was stung on the hand by a scorpion, from which she suffered intense pain. After trying all the doctors' remedies and finding no relief, some of her friends advised her to use heathen charms and incantations; but she refused, saying she could trust the Lord, who could take away the pain when he saw fit.

We also have a school of girls and women in Bangar, which is taught by Mary, Huskna's wife. They are all very kind to Mary, in the village, and she is teaching them hymns, the Lord's prayer, etc.

Four applications have been made for girls' schools in other places; as soon as possible after conference, arrangements will be made to open such as are most promising.

We were very much disappointed, that the medical missionary asked for was not sent this year. We need medical aid in this place almost constantly. We have about one hundred and fifty pupils, boys and girls, in the schools here, most of whom board themselves. They are often sick with fevers and various kinds of diseases, and as the nearest native doctor is seven miles away, they have to be sent home, which interrupts their studies and hinders the efficiency of the schools. We are constantly obliged to give medicines, as these people put more confidence in us than in the best native doctor. In case of illness in our own families, we have only our own judgment to depend upon in giving remedies.

A medical missionary could do a good work here, either in the schools or in practising among the mountaineers. We will be sadly disappointed if one is not sent next year.

#### OPENINGS IN CHINA.

At the first annual meeting of the General Executive Committee, no estimates were received from China. The Committee, however, appropriated \$100 to each of the three chief cities of the Mission,— Foochow, Pekin, and Kin Kiang. In correspondence with Mrs. Dr. Butler, of New York, which Branch assumed the \$100 for Foochow, Dr. MacLay writes:—

We have had some difficulties to overcome in preparing the way for the introduction of a Female Native Agency in our Mission, and the difficulties that still confront us are sufficiently formidable to challenge our strongest faith and utmost perseverance. We feel, however, that we are justified in making the effort, and look

with confidence for good results. We have at present provided for only four agents; but in order to give the plan a fair trial, we must introduce it in other parts of our field just as the way opens. Within a few days, I shall probably arrange for the employment of an agent in the Minchiang district, lying west of Foochow, where the field is inviting; and we have in the church some women of good abilities. I hope they will feel inclined to enter on the work. At present, our most promising place for the introduction of female agency seems to be in the southern portion of our territory, and our first efforts have been directed to that field. We hope, however, to introduce it all over our work.

In company with Bro. Ohlinger, I recently visited a portion of our southern field. At Hingwha city, the capital of the Hingwha prefecture, in this (Fookien) province, we found the way open for the initiation of our plan. The native preacher, of his own accord, had already organized a woman's class, with one of their number as leader, and he was very much gratified with the success of the measure. On taking charge of the appointment, a few months since, he found it was the custom for the brethren alone to occupy the audience-room of the chapel during public worship, while the sisters sat in a room behind the pulpit. For two or three Sundays after his arrival he conducted the service in this way, and then he became so thoroughly dissatisfied with the arrangement that he determined to break it up and invite the sisters to occupy seats in the chapel. He did so, and is greatly pleased with the change.

I trust it may soon be our privilege to advise you of good results from the plan we are now initiating under the auspices of your Society; meanwhile, let me solicit for the enterprise an abiding interest in the prayers of your society, and of all who love the Lord Jesus Christ.

#### SECOND ANNUAL MEETING OF THE GENERAL EXECUTIVE COMMITTEE.

The General Executive Committee of the Woman's Foreign Missionary Society, commenced its second annual session in Chicago, May 16th, adjourning on the 19th. The meeting was attended by delegates from six branches:—

*New England Branch:* Mrs. W. F. Warren, Mrs. I. H. Daggett and Mrs. Dr. Patten. *New York Branch:* Mrs. Dr. Butler, Mrs. Wm. B. Skidmore, and Mrs. Dr. Lore. *Northwestern Branch:* Mrs. J. F. Willing, Mrs. Rev. Dr. Kidder, and Miss S. A. Rulison. *Philadelphia Branch:* Mrs. Dr. Eastlacke, Mrs. Bishop Kingsley, and Mrs. S. L. Keen. *St. Louis Branch:* Mrs. Lucy E. Prescott, Miss Belle S. Leonard, and Mrs. Dr. A. W. Jones. *Cincinnati Branch:* Mrs. Prof. McCabe and Mrs. Ferguson. *Baltimore Branch:* Mrs. Frances A. Crook.

Baltimore, formerly a part of the Philadelphia Branch, in application was admitted as a separate organization, having for its territory Maryland, the District of Columbia, and Eastern Virginia.

During the session, news from the eighth branch was received, and permission granted to remove its headquarters from Charleston, S. C., to Atlanta, Ga.

It appeared from the reports submitted by the Corresponding Secretaries of the several branches, that much new ground had been occupied during the year,— auxiliaries and memberships had wondrously increased, and the amount of money raised exceeded, by over \$2,000, the sum agreed upon the year before. Such good results gave the ladies courageous purpose, and the business was transacted with pleasure and facility.

Estimates from the India and China Missions were accepted as follows:—

#### NEW ENGLAND BRANCH.

Moradabad City Schools . . . .	\$360 00
" Bible Women . . . .	50 00

Amroha Boarding School	\$300 00
Roy Bareilly	150 00
Bijnour	362 00
Miss Swain's salary	750 00
Bible women at Bareilly and Khera Bajherah	100 00
Miss Swain's Assistant	180 00
" Hospital expenses	170 00
Bareilly, Girls' Orphanage	550 00
School work in Foochow, China	400 00
Missionary to Pekin, China	1,500 00
Personal teacher in Pekin	120 00

\$4,992 00

## NEW YORK BRANCH.

Medical lady for Lucknow	\$2,500 00
Bible women in Lucknow	160 00
Miss Sparkes' salary	750 00
Bareilly City Schools	180 00
" Girls' Orphanage	1,000 00
" Bible women	72 00
Khera Bajhera	135 00
Budaon	168 00
Budaon Schools	462 00
Shahjehanpore	180 00
Tilhur	72 00
Powayan	72 00
Foochow helpers	300 00
" School work	800 00
Dwelling for missionaries, Pekin, China	2,778 00
Share in the School-room, Pekin	589 00

\$10,218 00

## NORTHWESTERN BRANCH.

Nawabgunge	\$60 00
Gondah	120 00
Sumbhal	180 00
Paori	200 00
Srinnggur	90 00
Bangar	60 00
Medical missionary for Paori	2,500 00
Bareilly, Girls' Orphanage	500 00
Amroha Schools	120 00
Miss Sarah Woolston's salary	1,500 00
Foochow School work	800 00
Share in the School-room, Pekin	500 00

\$6,630 00

## ST. LOUIS BRANCH.

New work in Lucknow	\$75 00
Seetapore and Luckimpore	300 00
Jais	48 00
Bahraich	60 00
Bareilly, Girls' Orphanage	480 00
Missionary to Pekin, China	1,500 00
Personal teacher in Pekin	120 00

\$2,583 00

## PHILADELPHIA BRANCH.

Girls' Schools in Lucknow	\$370 00
Bareilly, Bible woman	60 00
" Girls' Orphanage	30 00
Three women in medical class	90 00
Medical missionary to Pekin, China	2,500 00
Native teacher in Pekin	120 00
Share in the School-room, Pekin	400 00

\$3,570 00

## CINCINNATI BRANCH.

Miss Thoburn's salary	\$750 00
" Boarding School	600 00
Bible readers in Lucknow	180 00
Home for missionaries in Lucknow	5,000 00
Bareilly, Girls' Orphanage	200 00
Nynsee Tai	100 00

\$6,830 00

## BALTIMORE BRANCH.

Two native women physicians	\$60 00
Miss Beulah Woolston's salary at outfit	1,500 00
School in Foochow	800 00
Bareilly, Girls' Orphanage	200 00

\$2,560 00

## ATLANTA BRANCH.

School work in Foochow	\$200 00
Grand total	\$37,583 00

## REPORTS OF BRANCHES.

## NEW ENGLAND BRANCH.

OFFICERS. — President, Mrs. Rev. Dr. Patten.  
 Vice-Presidents, Mrs. Edward F. Porter, East Boston, Mass.;  
 Mrs. Liverus Hull, Charlestown, Mass.; Mrs. Rev. J. H.  
 Twombly, Charlestown, Mass.; Mrs. Lewis Flanders, Boston,  
 Mass.; Mrs. Benjamin F. Barnes, Chelsea, Mass.; Mrs. Philip  
 Holway, Chelsea, Mass.; Mrs. Albert Ellis, Boston, Mass.;  
 Mrs. Rev. Chester Field, Boston, Mass.; Mrs. Wilbur F.  
 Claffin, Hopkinton, Mass.; Miss Henrietta Lindsay, Lynn,  
 Mass.; Mrs. A. D. Hatch, New Bedford, Mass.; Mrs. A. C.  
 Knight, Wilbraham, Mass.; Mrs. Rev. Bishop Baker, Concord,  
 N. H.; Mrs. Benj. Badger, Concord, N. H.; Mrs. Rev. Dr. L. D.  
 Barrows, Haverhill, Mass.; Mrs. Rev. Dr. Joseph Cummings,  
 Middletown, Conn.; Mrs. Rev. Amos Binney, New Haven, Conn.;  
 Mrs. Rev. Dr. H. P. Torsey, Kent's Hill, Maine; Mrs. E. M.  
 Taylor, Portland, Me.; Mrs. Rev. Geo. Pratt, Rockland, Maine;  
 Mrs. William McGilvery, Searsport, Maine; Mrs. Rev. Charles  
 Allen, Bangor, Maine; Mrs. John Kendrick, Providence, R. I.;  
 Mrs. William Lawton, Warren, R. I.; Mrs. Charles E. Wyman,  
 Waterbury, Vt.; Mrs. Rev. H. W. Worthen, Montpelier, Vt.  
 Managers, Mrs. B. J. Pope, Mrs. M. E. Cushman, Mrs. Silas  
 Pierce, Miss S. F. Hascall, Mrs. J. P. Magee, Mrs. William R.  
 Bowen, Mrs. W. C. Childs, Mrs. Ralph Pomeroy, Mrs. Dr. E.  
 Cheney, Miss Martha Cole, Mrs. Geo. L. Brown, Mrs. Hascall  
 B. Smith, Mrs. H. M. Harmon, Mrs. Harvey Scudder, Mrs. D.  
 L. McGregor.

Corresponding Secretary, Mrs. Rev. W. F. Warren.  
 Recording and Assistant Corresponding Secretary, Mrs. L. H.  
 Daggett.

Treasurer, Mrs. Thomas A. Rich.

## REPORT.

New England has good prosperity to report. The auxiliaries have increased from ten to fifty-three, and the membership now numbers 2,650. We hope next year to work more thoroughly and effectively, making more of our territory fruit bearing.

The foreign work supported by New England has been encouragingly prospered. Miss Swain is very successful, and has accomplished a great deal by personal effort, and by preparing the way for others. The reports from the school-work supported in Moradabad, Bijnour, and Roy Bareilly have been so satisfactory as to lead to increased appropriations for the year to come. The branch has supported sixteen orphans and four Bible women.

In next year's work we have Miss Swain's salary, and incidentals, and the salary of her assistant; increased school-work in the above-named cities, the Amroha Boarding School, the continued support of the orphans and Bible women, a share in the school-work in Foochow, China, the outfit passage and salary of a missionary to Pekin, China, and the salary of a native teacher in the same city.

We acknowledge with gratitude the interest shown by New England ladies, and ask for a yet heartier cooperation. Let one communicate zeal to another, and above all, remember that it is Christ's cause which we are so earnestly striving to promote.

MRS. WM. F. WARREN, Cor. Sec.

## NEW YORK BRANCH.

OFFICERS. — President, Mrs. Rev. Dr. Olin, New York.  
 Treasurer, Mrs. J. A. Wright, New York.  
 Recording Secretary, Mrs. Dr. Tiffany, Newark.  
 Corresponding Secretary, Mrs. Dr. Butler, Passaic, New Jersey.  
 Vice Presidents, Mrs. Skidmore, Mrs. Rev. Dr. Harris, Mrs.  
 Rev. Dr. Crane, New York.  
 Membership, over 3,000; Life members, 90; Honorary Life  
 managers, 3; Auxiliary Societies, 53. Circulation of H. W. F.,  
 3,000 copies monthly.



April 1, 1870, balance in the Treasury.....	\$1,290 16
Contributions during the year.....	8,074 76
Expenditures.....	\$9,364 92
Remaining in the Treasury April 1, 1871.....	4,806 64

# REPORT.

The General Executive Committee assigned to this branch last year, the following work, viz: The sending out and sustaining a lady missionary; the support of seventeen girls' schools, in five mission stations in India; the employment and support of several Bible women in India and China, one-third of the expense of sustaining the Female Orphanage in India; and also mission work in Foochow, China.

The various auxiliaries of this branch have nobly responded to the invitations of its committee to aid in performing this work. The lady missionary has been sent, accompanied by the prayers of thousands of the sisters of the church, who look on her as their messenger to "heathen women." The Albany auxiliary claims the privilege of sustaining her, while an enthusiastic interest in her and her work, pervades the whole branch. The ladies of several of the New York city churches have nobly come forward to answer the cries which echo from India and China for the help this society proposes to give; while the auxiliaries of Brooklyn, Williamsburg, Newark, Trenton, Binghamton, etc., etc., have been earnest and successful in rendering most efficient aid.

The interest in the work of the Female Orphanage in Bareilly, is shown by the fact, that thirty-four orphans are supported by patrons in this branch.

The sisters of our churches are awaking to the fact that there is a work for them to do for Christ that men cannot do; that there is an honor for them and a joy, that is to be wholly theirs; and, as the cry for "help for millions of heathen women in India and China," still comes on every breeze, they are saying, "we will go up and possess these lands; we will bring the mothers and daughters of the eastern world to Him who died to save the whole world; for in the strength of Christ we are well able." C. BUTLER, Cor. Sec.

## NORTHWESTERN BRANCH.

**OFFICERS.** — President, Mrs. Bishop Hamline  
*Vice-Presidents*, Mrs. Wm. Wheeler, Mrs. Rev. Arza Brown, Mrs. G. C. Cook, Mrs. E. E. Marcy, Mrs. Rev. Dr. Kidder, Mrs. Rev. Dr. Crews, Mrs. Rev. S. Fallows, Mrs. David Preston, Mrs. Joseph English, Mrs. L. P. Hawkins, Mrs. Rev. Dr. A. Wood, Mrs. Rev. M. M. Parkhurst, Mrs. R. F. Queal, Mrs. Dr. J. M. Reid, Mrs. H. S. Adams, Mrs. S. S. Laing, Mrs. B. Brinton, Mrs. Rev. H. L. Martin, Mrs. J. R. Lemon, Mrs. E. Kennedy, Miss M. J. Linderman, Mrs. Rev. S. R. Biggs, Mrs. Rev. J. H. More, Mrs. Rev. W. S. Harrington, Mrs. Rev. W. P. Gray, Mrs. Rev. M. Decker, Mrs. S. S. Robertson, Mrs. Rev. H. S. White, Mrs. Rev. D. H. Grey, Mrs. J. C. Knowlton, Mrs. M. A. Wilson, Mrs. Prof. J. B. Jacques, Mrs. Rev. Jas. Leaton, Mrs. Rev. Dr. Allyn, Mrs. E. Sidway, Mrs. Gen. Logan, Mrs. Judge Spencer, Mrs. Dr. Robinson, Mrs. C. O'Neil, Mrs. C. Joyce, Mrs. Dr. Reed, Miss Jennie Tinsley, Mrs. C. H. Diggs, Mrs. M. A. Villars, Mrs. Prof. Mattison, Mrs. L. C. York, Mrs. H. F. Spencer, Mrs. H. D. Jordan, Mrs. P. J. Clindenning, Miss Huldah Hazzard.  
*Corresponding Secretary*, Mrs. Jennie F. Willing.  
*Assistant Corresponding Secretaries*, Miss S. A. Rulison, Mrs. L. R. Hitt, Mrs. Dr. G. M. Steele, Mrs. Nellie Seymour.  
*Recording Secretary*, Mrs. Virginia J. Kent.  
*Treasurer*, Mrs. Dr. C. H. Fowler.  
*Managers*, Mrs. T. M. Holt, Mrs. F. Jones, Mrs. A. E. Bishop, Mrs. E. M. Boring, Mrs. Rev. J. H. Baylies, Mrs. Rev. C. G. Truesdell, Mrs. Leach, Mrs. Richards, Mrs. Frisbie, Mrs. Rev. W. H. Daniels, Miss Martha Rand, Mrs. Prof. Chas. Wheeler, Mrs. J. G. Hamilton, Mrs. Brown, Mrs. S. Farwell, Mrs. Mansell, Mrs. Harvey, Mrs. Burling, Mrs. S. J. Fowler, Mrs. T. Horton, Mrs. Slater, Mrs. D. A. Pike, Mrs. Tomblin, Miss H. E. Springer.

# REPORT.

This Branch has been worked under many disabilities. In the West, society is new, unsettled, heterogeneous. In every town, churches, parsonages, or colleges are being built. Notwithstanding the hindrances, we have met with marked success. The past year has been one of decided prosperity. Our work has met with favor,

whenever it has been presented. All the conferences within our limits have indorsed our efforts most heartily, and have pledged themselves to earnest co-operation with us. The Illinois and Michigan State Methodist Conventions gave us the warmest expressions of sympathy.

During the year, 254 auxiliaries have been organized. 9,333 members and 53 life members have been enrolled. The support of sixteen orphans has been pledged.

We have now upon our records 320 auxiliary societies, 13,000 members, 64 life members, and 17 orphans, supported. We have paid the amounts pledged for the support of schools in Sumhhal, Paori, Gondah, and Amzoha, and \$1,000 for the Bareilly Orphanage. We have pledged for the year to come, the support of schools in Nawahgunge, Sumhhal, Paori, Gondah, Amroha, Bangar, and Srinugger. \$500 for the Bareilly Orphanage to send the medical lady to Paori, — whom we would have sent last year, if we could have found her; another lady to Lucknow, if we can so arrange, and Miss Sarah Woolston to Foochow, China, besides \$800 for the Foochow, and \$500 for the Pekin schools.

Receipts for the year,	\$5,211 81
Disbursements,	2,557 42

Balance in Treasury, . . . . . 2,654 39

With devout thanksgiving to the God of nations, we enter upon a new year, praying and believing for far greater success. JENNIE F. WILLING, Cor. Sec.

## PHILADELPHIA BRANCH.

**OFFICERS.** — President, Mrs. J. F. Keen.  
*Vice-Presidents*, Mrs. J. T. Gracey, Mrs. Bishop Kingsley, Mrs. President Wilson, Wilmington, Miss M. Lowber, the pastor's wives of the city churches.  
*Treasurer*, Mrs. A. W. Rand.  
*Corresponding Secretary*, Mrs. Dr. William C. Eastlacke.  
*Recording Secretary*, Miss E. A. Townsend.

# REPORT.

We regret, that as Corresponding Secretary of this Central Branch, we have been unable, because of long and serious illness, to canvass our field of labor, and bring up such reports from the vast army as we know might have been presented, had the reveille been sounded before each camp! And yet we are grateful, because we have been led back to the path of duty, with "clearer vision," since those driftings within sight of the eternal shores.

At the close of the year there were 25 auxiliaries, not including Baltimore city, from which our only report of 17 auxiliaries and 1,000 members was received through the courtesy of Dr. William Butler.

Mrs. Dr. Butler, with the approval of our President and officers, visited Baltimore and held a series of meetings, which resulted in glorious evidences of interest and zeal.

Some of the most zealous and influential ladies of that city had been engaged in a China mission at Foochow; but finding our work the same, united with us, with the supervision that they should become a Branch, having their distinct territory, centering in Baltimore.

We have, therefore, simply included in our branch report the statistics given by Dr. Butler, which make 42 societies, over 2,100 members, and 1,000 subscribers for "H. W. F."

At our last convention our branch representatives took the amount of \$2,500, to be raised during the year. We offer \$1,500 of this amount, including payment on appropriations for Lucknow and Kin-Kiang, — the division in our field of labor lessening our receipts.

The past year has been one of initiation into untried duties; but the burden of responsibility is now fully accepted and realized, and faith sees a rich harvest for the coming year!

A. V. R. EASTLACKE, Cor. Sec.

## ST. LOUIS BRANCH.

**OFFICERS.** — President, Mrs. Gov. G. O. Fletcher.  
*Vice-Presidents*, Mrs. A. S. W. Goodwin, St. Louis; Mrs. C. B. Fisk, St. Louis; Mrs. J. N. Pierce, St. Louis; Mrs. A. C. George,

St. Louis; Mrs. D. Cobb, Minnesota; Mrs. T. H. Haggerty, Springfield, Mo.; Mrs. I. Wheeler, Iowa.

*Recording Secretary*, Mrs. U. B. Wilson.

*Corresponding Secretary*, Mrs. Lucy E. Prescott.

*Assistant Corresponding Secretaries*, Miss Belle S. Leonard, for Iowa; Mrs. Mary C. Ninde, Minnesota; Mrs. J. B. Case, Missouri.

*Treasurer*, Mrs. Dr. W. A. Jones.

*Managers*, Mrs. E. O. Stanard, Mrs. W. S. Brink, Mrs. H. C. Yager, Mrs. Stephen Partridge, Mrs. S. T. Morris, Mrs. J. D. Leonard, Mrs. J. A. Smithers, Mrs. W. T. Hazard, Mrs. Norton Newcomb, Mrs. Wm. Morse, Mrs. Wm. T. Cozzens, Mrs. A. D. Crane, Mrs. B. Horton, Mrs. T. C. Cummins, Mrs. Walter Slawson, Mrs. M. Buck.

#### REPORT.

The St. Louis Branch was organized April 4th, 1870. At the meeting of the General Executive Committee immediately after, the Corresponding Secretary assumed for this branch the sum of seven hundred dollars. In all of our territory, interest had to be awakened in a new enterprise. Our laborers have been few, and much remains to be done; but the Lord has surprised us with his blessing.

Miss Belle S. Leonard, Assistant Corresponding Secretary, entered at once upon the work of organizing in Iowa and Minnesota. She presented our cause before the Iowa and Upper Iowa Conferences, and they passed resolutions of warmest approval and hearty cooperation.

We are greatly indebted to the *Central Christian Advocate* for constant support.

In Minnesota, we have twenty-four societies, with seven hundred and sixty members. In Iowa, twenty-two societies, with seven hundred and eighty-one members. In Missouri, nine societies, with three hundred and sixty members. The subject has not been presented in Kansas. We have six life members. One thousand and fifteen subscribers to the *Heathen Woman's Friend*.

The St. Louis Branch has named four orphans at Bareilly, and supports several more, besides one native teacher, three Bible readers, and one school, called the "Clinton School."

The Treasurer's report gives the total receipts, \$1,138.75; disbursements, \$561.35; balance in treasury, \$577.40.

Our appropriations for the coming year will be large. We appeal to the women of the church for thanksgiving, sacrifices, earnest prayer, and labor for the extension and triumph of the Redeemer's kingdom.

MRS. LUCY E. PRESCOTT, *Cor. Sec.*

#### CINCINNATI BRANCH.

*Officers*. — *President*, Mrs. Bishop Clark.

*Vice-Presidents*, Mrs. Mary C. Wilbur, Cincinnati, O.; Mrs. G. E. Doughty, Cincinnati, O.; Mrs. Rev. Dr. Dagbee, Cincinnati, O.; Mrs. Dr. J. M. Trimble, Columbus, O.; Mrs. Dr. Nast, Berea, O.; Mrs. Prof. McCabe, Delaware, O.; Mrs. Rev. I. Mitchell, Portsmouth, O.; Mrs. O. W. Hiett, Toledo, O.; Mrs. J. Taylor, Jr., Zanesville, O.; Mrs. Rev. W. B. Watkins, Steubenville, O.; Mrs. S. F. Minor, Cambridge, O.; Mrs. Eliza Chrisman, London, O.; Mrs. Henry Thompson, Hillsboro', O.; Mrs. Dr. Kaufman, Lancaster, O.; Miss Hattie N. Young, Painesville, O.; Mrs. Horace Benton, Cleveland, O.; Mrs. Rev. Moses Hill, Cleveland, O.

*Recording Secretary*, Miss D. A. Lathrop.

*Corresponding Secretary*, Mrs. B. E. Cowen.

*Assistant Corresponding Secretary*, Mrs. J. L. Whetstone.

*Treasurer*, Miss H. A. Smith.

*Managers*, Mrs. Rev. E. House, Mrs. Dr. Brown, Mrs. Dr. W. B. Davis, Mrs. J. B. Kilbreth, Mrs. Wm. Graveson, Jr., Mrs. Judge Hagena, Mrs. R. Turner, Mrs. Rev. C. W. Ketchum, Mrs. J. W. Dale, Mrs. L. H. Parker, Mrs. Rev. J. H. Barth, Mrs. Dr. Comery, Mrs. R. F. Lambdin, Mrs. Wesley Hamilton, Mrs. Rev. G. Moody, Mrs. E. G. Niles, Mrs. Rev. J. W. Peters, Mrs. Leonard Swartz, Mrs. A. R. Clark, Mrs. Joseph Elstner, Mrs. Rev. J. C. Weidman, Mrs. A. A. Colter, Mrs. Rev. Fowble, Mrs. White.

*Distance Secretaries*, Mrs. M. J. B. Ingham, Cleveland; Mrs. Prof. Lantz, Delaware, O.; Mrs. A. R. Clark, Cincinnati, O.; Mrs. Hon. L. Hagena, Wheeling, W. Va.; Mrs. Rev. Geo. S. Savage, Covington, Ky.; Mrs. Rev. C. Ferguson, Urbana, O.

#### REPORT.

The close of the first year of the Cincinnati Branch is one full of encouragement. At the organization of our branch in April, 1870, we had but five auxiliaries in all

our territory, embracing less than two hundred members. Our first quarterly payment became due in one month after our organization, and, with an empty treasury and so few auxiliaries, it required some faith to see our way through. In a wonderful manner the way was opened for us. From unexpected sources money flowed in, our payments were promptly met, and at our annual meeting, March 6, we had a surplus in our treasury of over \$1,000. We have 84 contributing auxiliaries, with a total membership of 4,000. We have three honorary managers; 42 life members; have assumed the support of three Bible readers and 12 orphans. There are flourishing societies in the Wesleyan College, Cincinnati, and the O. W. F. C., at Delaware, O.; Hillsboro' College, and the Western Reserve Seminary, are also working with us.

Our treasurer's receipts amounted to \$2,844.08; disbursements, \$1,820.01; balance on hand, \$1,024.07. This branch supports Miss Thoburn, and her work in Luck now. Has also a share in the Orphanage and Nynce Tal work, and stands pledged in the coming year, to more than treble the amount raised in our first year of labor in this vineyard.

MRS. B. R. COWEN, *Corresponding Secretary*.

#### BALTIMORE BRANCH.

*Officers*. — *President*, Mrs. Frances A. Crook.

*Vice Presidents*, Mrs. Robert G. Armstrong, Mrs. Thos. Sewall.

*Recording Secretary*, Mrs. M. G. Hamilton.

*Corresponding Secretary*, Miss Isabel Hart.

*Treasurer*, Miss Mary Smith.

#### REPORT.

On the 3d of March, 1871, representatives of the W. F. M. S., representatives of the Ladies' China Missionary Society, and representatives of the sisterhood from all our Methodist churches in the city, convened in the Charles street M. E. church of Baltimore. Much of thought, prayer, and counsel had preceded this meeting. Lingering affections that clung around old forms, names, and usages, had to be tenderly dealt with, — for the human mind and heart are slow to recognize that the spirit may live when the form dies, — nay, that from out the old discarded organization the fledged spirit often rises to larger life, fuller liberty, greater power.

Thus, then, passed away the Ladies' China Missionary Society of Baltimore, and from it came the formative impulse to the W. F. M. S. in our city. We did not take one letter from the inscription on our banner bore, "the women of China for Christ," nor did we lower it one inch; but we placed beside it "the women of India," aye, "and of heathendom." And we joined heart and hand with the sisterhood of consecrated Christian workers, who were striving toward the same goal.

The first Auxiliary Society was formed in the Eutaw Street Church, on March 4. On May 1, we reported 21 Auxiliaries, and 1,245 members. We have the sanction and support of our ministers in the city. We have the sympathy and help of the official organ of the Methodist Protestant church, and co-operation on the part of its members. Even our estranged sisters of Southern Methodism smile on us kindly, and there is hope of affiliation in the good time coming.

We ask the helping hand, the persuasive speech, the fervent prayers of our sisters north, east, and west. We deeply feel our need of these. And, above all, we implore upon you and upon us, the blessing of the Most High God — whose we are and whom we serve. Establish, Lord, the work of our hands. Yea, the work of our hands, establish Thon it.

MISS ISABEL HART, *Cor. Secretary*.

#### CONSTITUTION.

##### ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."



ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in those fields.

ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies, to be constituted and limited as laid down in subsequent articles.

ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SEC. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies, and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the last quarterly meeting before the annual meeting of the General Executive Committee; said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter at such time and place as the General Executive Committee shall annually determine.

SEC. 2. The duties of the General Executive Committee shall be, —

1. To receive the Reports of the several Treasurers, and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and demands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labors, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported, and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society, and to arrange with the Corresponding Secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

ARTICLE VI. — BRANCH SOCIETIES.

SEC. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati, shall be regarded as coordinate Branches of this Society, on their acceptance of this relationship under the provisions of the present Constitution.

SEC. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the Church: —

Districts.	States.	Headquarters.
I. New England States		Boston.
II. New York and New Jersey.		New York.
III. Pennsylvania, Delaware		Philadelphia.
IV. Maryland, District of Columbia and Eastern Virginia		Baltimore.
V. Ohio, West Virginia, and Kentucky.		Cincinnati.
VI. Illinois, Indiana, Michigan and Wisconsin.		Chicago.
VII. Iowa, Missouri, Kansas, Minnesota, Nebraska and Colorado.		St. Louis.
VIII. Arkansas, Mississippi, Louisiana, and Texas		New Orleans.
IX. Tennessee, North Carolina, South Carolina, Alabama, Georgia and Florida		Atlanta.
X. Pacific Coast.		San Francisco.

This plan, however, may be changed by an affirmative vote of three-fourths of the members of the General Executive Committee present at any annual meeting of the same.

SEC. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, — who may be a gentleman, — and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, five of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

SEC. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct; each order of the Committee being duly signed by the Corresponding Secretary.

SEC. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants, and receive all the reports of the missionaries, Bible-women, and teachers, who, by the plan of the General Executive Committee, are to be supported by their Branch.

SEC. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction, or with the approval, of the General Executive Committee.

SEC. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this Constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually may form a society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

SEC. 1. This Society will work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

SEC. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary

Society of the Methodist Episcopal Church, and of the particular missions of that Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in those particular missions.

SEC. 3. The funds of the Society shall not be raised by collections or subscriptions taken during any church services or in any promiscuous public meetings, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

#### ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee, by a two-thirds vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting; but Article VIII. shall not be changed except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

#### HONORARY PATRON.

[Constituted by the payment of three hundred dollars.]

Mrs. J. L. Whetstone.

#### HONORARY MANAGERS.

[Constituted by the payment of one hundred dollars.]

Mrs. H. O. Houghton. Mrs. M. O. Fisher. Miss Belle Fisher.

#### LIFE MEMBERS.

[Constituted by the payment of twenty dollars.]

Mrs. H. B. Allen, Mrs. Eliza Alley, Mrs. Joanna Adams, Mrs. H. P. Adams, Mrs. J. Adams, Mrs. Hannah Baker, Mrs. Benj. F. Barnes, Mrs. M. Barnes, Mrs. Baker, Mrs. A. Berrian, Mrs. J. L. Beveridge, Mrs. Laura Bidwell, Miss Harriet Bliss, Mrs. G. Borden, Mrs. Rev. Jabez Brooks, Mrs. Brookfield, Mrs. Burling, Mrs. Wm. C. Brown, Mrs. A. P. Cathall, Mrs. Dr. Clark, Mrs. G. T. Carrier, Miss Ann Carter, Mrs. Wm. C. Child, Mrs. Wm. Church, Mrs. Glood, Mrs. J. Conklin, Mrs. George P. Cox, Mrs. Levi Coke, Miss Jennie Davis, Mrs. De La Plane, Mrs. Disney, Miss Mary H. Drake, Mrs. Donne, Mrs. Duff, Mrs. J. Dunstan, Mrs. Joseph Earle, Mrs. C. H. Fellows, Mrs. L. Fellows, Mrs. Fawel, Mrs. Rev. O. Ferguson, Mrs. Ferguson, Mrs. Lucia Fish, Mrs. Franklin, Miss Garrettson, Mrs. Rev. J. T. Gracey, Mrs. Charles Hall, Mrs. Dr. Harris, Mrs. Holt, Mrs. T. G. Holcomb, Mrs. Dr. Hibbard, Mrs. E. C. Hoyt, Mrs. Margaret Howell, Mrs. Bp. Hamline, Mrs. Rev. Dr. Hare, Mrs. Hawley, Mrs. Hamilton, Mrs. H. M. Hayward, Mrs. Rev. W. C. High, Miss J. E. Holmes, Mrs. Dr. Hibbard, Mrs. J. Hillman, Mrs. D. James, Mrs. Ann King, Mrs. A. C. Knight, Mrs. Rachel Kelly, Mrs. H. G. Law, Mrs. H. B. Law, Mrs. Latimer, Mrs. Rev. A. Longacre, Mrs. Dr. Lore, Mrs. R. M. Lipcomb, Mrs. A. Lybrand, Mrs. M. H. Maerell, Mrs. Marley, Mrs. Marvin, Mrs. Nancy Mason, Mrs. Dr. Merrick, Mrs. Rev. J. F. McClelland, Mrs. Prof. McCabe, Mrs. A. C. Miller, Miss Hattie Miller, Mrs. O. Miner, Miss S. Mullin, Miss J. B. Macreary, Mrs. E. Meredith, Mrs. T. A. Morgan, Mrs. Rev. E. A. Manning, Miss Sallie Manning, Miss Emily C. Morgan, Miss J. C. Noble, Miss Ann Newhall, Miss J. I. Nicka, Miss Nellie Norton, Mrs. Thos. Nelson, Mrs. N. C. Newell, Miss Jas. Nettleton, Miss T. O. O'Kane, Mrs. Rev. W. H. Olin, Mrs. Ralph Pomeroy, Mrs. G. Potter, Mrs. Rev. George Prentice, Mrs. T. W. Price, Mrs. Anna T. Radeker, Mrs. Rankin, Mrs. Reed, Mrs. P. Remington, Mrs. A. H. Riddle, Mrs. D. Roy, Mrs. Rev. D. Richards, Mrs. J. S. Robinson, Mrs. Rev. A. D. Sargent, Mrs. Edward Sargent, Mrs. Rev. Spahr, Mrs. H. U. Starr, Miss E. Smith, Miss Phebe Smith, Mrs. A. W. Smith, Mrs. Joseph Smith, Mrs. G. Smith, Mrs. Rev. T. B. Smith, Mrs. Swinney, Mrs. Jas. Swormstedt, Mrs. Alden Spear, Miss Clara A. Swain, Miss Fannie J. Sparks, Miss Hannah Twomey, Mrs. W. Taylor, Mrs. John Taylor, jr., Mrs. Mary H. Thomas, Mrs. Eliza Thompson, Mrs. J. L. Turner, Mrs. Trigler, Mrs. Rev. A. D. Vail, Mrs. Rev. Wm. F. Warren, Miss Susan Warner, Mrs. Rev. N. T. Whitaker, Mrs. J. L. Willard, Mrs. Charles Woodbury, Mrs. D. Young.

#### ADDRESSES OF OFFICERS.

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President, Mrs. Dr. Patten, 23 Pinckney street, Boston, Mass.; Cor. Secretary, Mrs. Wm. F. Warren, 90 Prospect street, Cambridgeport, Mass.; Treasurer, Mrs. Thos. A. Rich, 706 Tremont street, Boston, Mass.

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##### ATLANTA BRANCH.

Cor. Secretary, Mrs. Rev. J. H. Knowles, Atlanta, Ga.

#### HEATHEN WOMAN'S FRIEND.

EDITOR, — Mrs. Dr. WILLIAM F. WARREN.

EDITORIAL CONTRIBUTORS, — Mrs. E. W. Parker, Mrs. Dr. Olin, Mrs. J. F. Willing, Mrs. Dr. Eastlacke, Miss Belle Leonard, Mrs. Gen. Cowen, Miss Isabel Hart.

This periodical organ of the Society was established in June, 1869. It is published monthly at the low price of *thirty-five cents*. The aim of its managers is to produce a live missionary paper, full of information, inspiring presented. Its leading departments are the following:—

I. Contributions from missionaries in the field, giving fresh information from month to month respecting the condition of heathen women, and the progress of the work among them.

II. Editorials, earnest, pungent and spirited, calculated to awaken Christian women to their height of privilege and depth of obligation.

III. Official information respecting the progress of the Society, both in home organization and work abroad.

IV. Current literature of missions, selections from works of travel and exploration, descriptions of heathen manners, customs, natural curiosities in heathen lands, etc.

V. Children's Corner, a department for the little folks, sure to be read as early as any by all big ones as well. All these departments are duly represented in every number.

During the past year, the circulation of the FRIEND has risen from *four thousand to twenty-one thousand*; an increase unprecedented in the history of such publications. No better proof could be desired that there exists a real demand for a new organ of missionary intelligence, and that the FRIEND is successfully meeting it.

Every auxiliary should endeavor to secure as many subscribers as members. In this way only can an intelligent and permanent interest on the part of each member be cultivated. To this end, let no auxiliary be organized without its agent for the procurement of subscribers for the organ of the Society. Nor should these agents be content to labor among the membership of the Society. A single copy in a town where no auxiliary exists may lead to the formation of one. Such results have already occurred, and that repeatedly. Indeed, in this respect, every subscriber should consider herself a special agent. There is no way in which more effectual service can be rendered to our common cause. Will not our readers send copies to their friends and acquaintances, and solicit a subscription? The beneficent influence of a single copy in a new community will, in many cases, when measured by its ultimate results, be found incalculable.

All orders and remittances for the FRIEND to be addressed to the Publishing Agent,

Mrs. L. H. DAGGETT, 36 Bromfield St., Boston.

# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah lxxl. 11.*

VOL. III.

BOSTON, AUGUST, 1871.

No. 2.

## THE MISSIONARY'S HOME.

BY MARY CLEMMER AMES.

WHERE is my home? Where summer bowers  
are throwing

Their wealth of incense on the perfumed air, —  
In lovely glades, where silver streams are flow-  
ing, —

O, do you ask me if my home is there?

Where is my home? Where loved ones plead  
my staying,

Where voices thrill my ear, — the kindest,  
best, —

Where harp and lute the songs of love are play-  
ing,

Lulling the soul to sweet, untroubled rest.

I've been a dweller in bright summer bowers,

A willing wanderer on the breezy hills.

A passionate lover of earth's gorgeous flowers,

And a charmed listener to its myriad rills.

My childhood's hearth? God knows my soul's  
devotion

Is poured on those who linger by its side;

Sweet sounds of home! they waken deep emo-  
tion,

But from them all my path is severed wide.

Where is my home? Wherever God shall call  
me,

'Mid friends, away, or on the treacherous sea;

The earth's delicious ties no more enthrall me,

Where Jesus leadeth, it is home to me.

O, let me walk the earth a willing stranger,

Claiming no home, no place of rest of mine;

Expecting soon to be a tireless ranger

On hills of light, where suns of glory shine.

I cannot show to thee my home immortal,

No earthly vision sees its light, its love;

Within the graveyard waits the grassy portal

That soon will open to my home above.

A little while, perchance a few days longer,

My soul must stay in pilgrim paths to roam;  
But hope is bright, and O, my faith grows  
stronger,

As I draw nearer to my heavenly home.

*Independent.*

## UNIFORM TESTIMONY FROM INDIA.

BY REV. H. MANSELL.

IN a late number of *THE FRIEND* appeared an article from the pen of a Lucknow missionary, describing the condition of woman in India as, on the whole, rather comfortable than otherwise. The same mail brought a disclaimer from one of the best friends of the Woman's Society, and a wish that the India missionaries would adopt *one story* and adhere to it. The Lucknow description seemed to be *too good*, and it was feared that it would cause the ladies to slacken their efforts for their degraded sisters in India, if "in all the comforts of physical life they are abreast of their American sisters."

Now, the readers of the *HEATHEN WOMAN'S FRIEND* should not expect the missionaries in India all to tell the *same* story. If we all lived in one station, and in writing desired to describe the same scenes, our impressions being different, our descriptions would differ also. We are from different parts of the country: one from Vermont, another from Kansas, one from New Jersey, and one from Canada. We occupy an area of 47,555 square miles, inhabited by a population of over 16,000,000 souls, composed of Aborigines and Aryan settlers, from various countries of Asia, together with Arabians, Persians, etc. They are divided in religious beliefs into Hindoos and Mohammedans, and these again are subdivided into innumerable sects. They differ widely in dress and manners, so it cannot be said that the people of India are this or that. The wonder then is, that the testimony from India is as uniform as it

is. Think of these facts, and you will not wonder at the discrepancies of the accounts we send you.

The picture of a Hindostanee woman's happiness may have been overdrawn by the Lucknow correspondent. I think it was; yet its design seemed to be to direct the minds of our sisters at home more to the moral and spiritual degradation of these women, than to their physical discomforts. It is well to read all that we can find about these people, noting always the place of the writer. There are usually two classes of writers, — one giving too favorable a view of the comforts, manners, education, and religion of the people; and the other describing their social, mental, and moral degradation in too dark colors. It seems almost impossible to find a writer whose feelings or prejudices, if you wish to call them so, have not influenced his descriptions more or less. Now I do not profess to be able to strike the desirable golden mean. I belong to that class of ardent ones who look upon the condition of any heathen or idolatrous people as *intensely bad* in every respect, and I try with all my power to better it; and yet I must confess that those who take a more favorable view are usually those who have investigated the subject very well, and if we discard their writings we will often lose valuable information. For instance, the Abbe Dubois, from whom one can learn more of Indian customs than from almost any other writer, tries to show that *caste*, the greatest curse of India, is one of its greatest blessings. Had I, on reading that, thrown aside his book, as I felt inclined to do, I should have lost much. Read all you can, then, and form your judgments from the whole.

The women of India cannot be happy as those of America. Among other evils, polygamy prevails all over the country, where the men can afford a plurality of wives, and this is a great destroyer of domestic joy. Notwithstanding the Lucknow writer has seen crowds of happy women in Lucknow, yet there are millions who are not allowed to be seen. I smiled when I read of the cart-loads of happy women, singing on their way to their fairs. Mrs. Mansell and I have gone along with just such happy cart-loads of women forty miles to the Ganges, and been disgusted for a week with what we saw of their vulgar bathing in that muddy stream.

Peori, Gurkhal, April 11, 1871.

## CHRISTIANITY AND THE SEXES IN CHINA.

To the Editor of the *Heathen Woman's Friend*:

I have just received a letter from Rev. N. Sites, of our Foochow (China) Mission, which contains some facts and statements which will be of interest to your readers. He sends me (in Chinese) a list of 62 adults and nine children baptized by Sia Sek Ong, in one quarter, and remarks: —

"I would call attention to two facts in this list, as of interest to the 'Woman's Foreign Missionary Society,' namely: (1.) Of the 62 adults baptized, 21 are women, or a little over one-third of the whole number. (2.) Of the nine children, there are four girls and five boys, — nearly equally divided.

"I remarked these facts when I was transcribing the names to the records. This, then, led me to refer to last year's records, for the *Hokchi-anj District*, and I find that last year: (1.) Of the 201 adults baptized, only 33 were women, or *one-sixth* of the whole number. (2.) Of the children there were 35 boys and 12 girls, the females being *one-fourth* of the whole number.

"It may be a mere chance that the number of females has proportionally increased during a single quarter, and hence it would not be proper to draw a general conclusion from a single illustration or fact.

"Yet we know not how much the 'effectual, fervent prayers' of members of that society have aided in bringing about this hopeful change, this increased interest for the women, and among the women in that district.

"By the way, I just now remember that when we received Mrs. Dr. Butler's letter, and \$100 from their society, I consulted with several of the preachers on the subject of female agency, and urged upon them the historic fact, that unless the women of a country or a place become interested and converted, the church can never prosper or spread in that country or place.

"Perhaps the Holy Spirit has made use of these several intermediate agencies, and the good desired by the society is already appearing."

Another illustration: —

"The day before our annual meeting, last fall, at the half-hour's devotional service before



business, brother Chiong Taik Liong conducted the services, and read, in a very earnest manner, the 18th chapter of Luke, sung the 22d hymn, and prayed earnestly. Elder Hu Po Mi then rose to his feet, came within the altar railing, and in earnest, feeling tones, said:—

"Brethren, we preachers meet together here, and pray and resolve to deny ourselves, to take up our cross and work for Jesus. But while we are here, permitted to strengthen each other's hands, and get divine help in answer to prayer, the preachers' wives are all deprived of these blessed privileges, and not permitted to meet thus. They will fear for their husbands to go to difficult appointments, and will try to prevent their going. We should here pray for our wives, for the preachers' wives; we should remember them in our prayers; and then, going to our homes, we should tenderly talk over the subject with them, that they also may know the way, and be of one mind with us."

"I pencilled the remarks down at the time, and laid them away with other passing items; but they were recently called to mind by a remark of Dr. Maclay. He said he spent the Sunday in Po Mi's church in Hing Hwa city. Po Mi told the doctor that when he came there, after conference, he tried to preach to the people; but, according to custom, the women and children were behind the pulpit; they could not hear and could not see, and kept up a buzzing noise. So he could stand it no longer; and on the third Sunday, he had the men sit on one side and the women on the other, in the church proper, where they could hear, and he could speak to them as to the men. He also has appointed a female class-leader, who called the roll of the sisters just as the male leader had called the roll of the brethren."

"Now, to me, this action of Elder Hu Po Mi is the more interesting from the fact that less than a year ago he told me that this promiscuous meeting in churches of the sexes might do for us western people, but here in China it would never do. He then thought it would be best to have the women have *their* place of worship, and the men theirs; or, if the same place, then meet at different hours."

"Well, now, may it not be that the 'effectual, fervent prayers' of members of the Woman's F. M. S. of the M. E. Church, have had much

to do in effecting this movement so well calculated to bless the women of Hing Hwa?

"God is a prayer-hearing and prayer-answering God. The good sisters of America have become most earnest in their desires for the salvation of the women of China; and should we not expect and believe that their 'labor is not in vain in the Lord'? The work may not be carried on by the systematic Bible reader, or under the immediate labors of an agent sent out by the society, yet if they really labor and pray in *faith*, shall not their work succeed?

"During the spring quarter of 1868, brother Hu Yong Mi reported having preached to four thousand people, and *one thousand*—that is, one-fourth—of them were *women*, in Ming Chiang. Hence, it does seem to me, that there is here in this province a glorious field for reaching the women with the gospel message. O Lord, send thine appointed laborers; fit and furnish them to gather in the harvest!"

Let the women of America pray unceasingly for the women of China. If recent telegrams are correct, the government of China wishes to stop all missionary work among the women of that empire; but no such impious design can be fulfilled. Let us wait on God in faith, and ere long we shall see the salvation of the Lord!

S. L. BALDWIN.

Bloomfield, N. J., May 21, 1871.

#### LETTER FROM MISS SPARKES.

SINCE writing my last letter for THE FRIEND, I have attended the India conference in Lucknow, and received my appointment for this year, not to Moradabad, as I expected when I left home, but to the girls' orphanage in Bareilly, the demand for assistance here being more pressing at present than elsewhere. During the four months spent in India, I have seen many things of great interest, but nothing in which I have been more interested than in the boys' and girls' orphanages at Shahjehanpore and Bareilly, and the work connected with them. Dr. Johnson has an exceedingly interesting work in Shahjehanpore.

I might write much of the girls' orphanage here; but so much has already been written, and so full a description is given in the report of the female work in our mission, now being published, very little additional can be said. One

cannot, however, but be impressed with the pleasant, neat, and healthful appearance of the grounds and buildings, and the evident cheerfulness of the girls. Some of them are very bright and intelligent looking, but, as a class, I do not think they would give one that impression. When we remember that they are "gathered from the highways and hedges," and are the children of poor and degraded, many of them outcast parents, we need not wonder at the seeming contrast in natural ability between them and many other native girls and women. The marked difference in intellect and general appearance between those who have grown up in the orphanage, and others who have more recently entered, and their evident superiority over girls of the same age, and of greater natural ability, but who have not been under Christian influences, is a striking proof of what education and good Christian training can do for all classes of Hindostanee girls.

The school-room, with its high, whitewashed walls, cheerful mottoes, and matted floor, on which during school hours one hundred and forty girls are seated in long rows, their white skirts and chuddahs only relieved by their black laughing faces peeping out from behind the latter, is, to say the least, a novel picture; and none the less so does it seem when the dinner or breakfast bell rings, and they arrange themselves on the dining-room floor, each with their bright brass plate and bowl, waiting to receive their native "khana."

My stay in Bareilly, thus far, has been too short to enable me to judge very much of the different classes of people and their modes of life. I have seen many of the poorer class, however, and am convinced that their mental and moral condition is even more pitiable than their wretched poverty; and what we call poverty at home, is wealth and luxury compared with India's poor. I think nearly every missionary lady, in her first experience in mission work amongst the lower castes here, finds herself disappointed and grieved on discovering in her heart a strong feeling of repugnance against mingling with these women, which only grace can help to overcome. Their mental and spiritual condition excites only pity, but their physical condition, aversion.

The little thatched-roof houses, generally con-

sisting of one low, windowless room, with walls and floor of mud, smeared with a peculiar and filthy preparation of their own; the unavoidable contact with various species of vermin, which we are sure to find; and the neglected, squalid appearance of the women and children, lead us to feel that notwithstanding the natural shrinking of humanity from the work before us, we would gladly spend our lives in endeavoring to improve their physical and mental condition alone, even were we destitute of the hope now ours, of leading them to prepare for a life of beauty and happiness in the bright hereafter. I have been greatly surprised at the difference between this class and some of the higher caste women here. I have accompanied Miss Swain to several different zenanas; and although the thoughts and lives of these zenana women are confined to the narrow limit of their own home apartment, and that cheerless, unless compared with those of the poorer class, they, many of them, possess a degree of natural refinement of feeling and delicate culture of manner, truly wonderful, in view of their lives and opportunities.

These zenanas seem a very interesting field of labor. The women appear intelligent and appreciative, and one can but feel while with them, that the condition of India's darkened daughters is far from a hopeless one.

FANNIE J. SPARKES.

*Bareilly, India.*

#### OUTSIDE IMPRESSIONS.

[Through the kindness of Mrs. Thomas, of Bareilly, the following article from the pen of a young English lady has been received. All will read it with interest, to see how our mission work appeared to one unfamiliar with it. — ED.]

ALTHOUGH I have spent the greater part of my life in India, I have always lived in the hills; therefore, until this year, I have known little or nothing about the manners and customs of the people in the plains. I have often wished to pass some time in one of the Missions there, and in December of last year, my desires were gratified. I was so much struck with what I witnessed, that I very much wish to assist my missionary friends as much as I can; and on finding that the best way I could do this, was by helping others to feel interested in their work,



I made up my mind to write a brief account of all I saw during the ten days I spent at Bareilly.

On my arrival there, I had a very kind welcome from Mr. and Mrs. Thomas, and had the pleasure of being introduced to Miss Swain. Although tired, I was so anxious to see the girls' orphanage, that I went around with Mrs. Thomas in the afternoon. It was Thursday, the day on which a prayer meeting is always held for the elder girls. I attended, and for the first time heard a native Christian girl pray. I felt solemnized, but thankful, and most earnestly did I praise God for having enabled my friends to accomplish such a work as this. It would have warmed the heart of any English or American lady to have seen those fifty or sixty young girls kneeling in the Eastern fashion, with their heads touching the floor, and to have heard several among them, one after another, earnestly pleading with God for his blessing on them, each and all. Truly, this is a work worth any sacrifice to carry out; and those who are unable to join in it themselves may still strengthen the hands and hearts of the laborers in the vineyard, by remembering them at the throne of grace.

There are now 142 girls in the orphanage, collected from all classes and from all parts of the country. Who can tell the good that they, as wives and mothers, may be the means of diffusing among their fellow-countrymen? May God grant them hearts full of love to Him, and an earnest desire to please him!

During the time I was there, I went through the establishment and was extremely pleased with all I saw; and yet I felt that it needed more than human strength to bear such a responsibility. Native girls are the same as all others, and need constant watching and care.

I had never seen a high-caste wealthy Hindoo lady, much less had I ever been to their houses. Consequently, I thoroughly enjoyed driving to the city with Miss Swain, and it is to give some account of her work, and her necessities in particular, that I have now taken up my pen.

If I succeed in interesting one Christian lady in America sufficiently to induce her to give something—be it only a widow's mite—towards this noble object, I shall return thanks to God for having blessed my words, and helped me to do something to encourage a hard-working,

persevering, faithful fellow-laborer with Himself.

The first zenana I went to, was that of a Bengalee Baboo. Here I saw two young women,—one the wife of the Baboo, and the other his brother's widow. I was charmed with their manners. They seemed so intelligent and gentle and lady-like; but their costume was not to my taste. They wore one long, thin muslin scarf, or sheet, twisted twice round their waists and then thrown over their heads. It is graceful, but hardly in accordance with the apostle's directions to Timothy on this subject. The young wife had been very sick indeed, and was one of Miss Swain's first patients. She was so dangerously ill that her kind doctor was not satisfied with visiting her in the day, but went and sat up with her two nights. American ladies do not know what self-denial this involves,—native houses are so uncomfortable and dirty, compared to ours, and consequently the atmosphere is close and unhealthy,—but Miss Swain will be obliged to continue doing this in serious cases until her friends and well-wishers enable her to build a hospital near her own house. This is quite necessary, not only for the preservation of her own health, and the extension of her usefulness, but also for the good of her patients, and the advantage which would be derived for her medical class. She works very hard, as I know, and as my readers will see for themselves, when they hear that during 1870 she visited fifty zenanas, where no European had ever been before; had twelve hundred patients to see her at her house, and for one or two hours every day has had a class of twenty girls from the orphanage, to whom she is teaching medicine. Had she a hospital, she could attend many more patients at a time, and would be able to have them more carefully nursed. At present, the difficulties in this respect are almost insuperable, as Indians have no idea how to treat the sick. The spiritual necessities of the patients could also be supplied more adequately when living with them under the same roof, than by casual and hurried visits. Lastly, the advantage to the medical class (the progress of which those who are able to judge say is very satisfactory) would be very great; they would learn medicine, not only in theory but also in practice, and this under Miss Swain's own eye

and guidance. And so let me once more press these claims on my readers. Surely, all who have anything to spare — however much or however little — will feel disposed to devote it to such a noble object; money is all that is needed now, and therefore the facts are laid before the Christian public.

May God hear our prayers, and put it into the hearts of many of His more favored children to do all in their power, both by their prayers and their contributions, to assist her who is devoting all her time and her talents for the good of her fellow-creatures in this country. A cup of cold water given in His name is not forgotten by Him; surely a larger gift bestowed cheerfully for His sake shall not lose its reward!

#### NOTES OF MISS SWAIN'S WORK.

OUR city work is much more interesting than it was last summer. We read the Bible and teach in nearly every zenana where we visit the sick. Many inquire anxiously about our religion. My heart is often encouraged as I go among my patients, to see their eagerness to hear and be taught. They beg us to bring them books, and ask us if we cannot come every day. They need a great deal of teaching; but it is encouraging to find them willing to be taught, and anxious to learn.

The husband of one of my patients said to me the other day, "Since you brought those books here and began to teach my wife, she does not do anything else but read, and sing, and talk about what you have told her."

The days are all too short for me in India. I am trying not to see so many patients at the house. Many who come to me do not keep Purdah, and can go to the City Hospital as they did before I came. I do not like to send them away, but at present it seems necessary.

I have had an interesting visit in the city today. I visited several zenanas, and met about forty women. If I were to write you all I saw and heard, it would fill many pages. I called to see one poor woman who has been sick several months. She was one of my first patients. While she was under my care, a native Hakin prevailed upon her to discontinue my medicine and take his, saying that if she would give him

two hundred rupees he would give her a medicine that would cure her immediately. So she told me one day that she was going on a journey and would be away six weeks, and I need not come again until she returned, when she would send me word. For a long time I heard nothing from her. A few weeks ago her son came to tell me that his mother was very sick, and wanted to see me. I went of course, and found her still suffering. She told me about the Hakin, and how he had deceived her; that she was no better, and now that she had "got hold of me again she would not let me go, whether I cured her or not." In talking with her I found she was troubled in mind as well as body.

A few days ago, Mrs. Thomas and I went to see her, and after I had given some directions about her medicine, she said, "When the body is tired and sick there is no more comfort in this world." "Oh, yes," I said, "yes, there is, if you will receive the Lord Jesus. His love will make your heart happy and your burdens light."

"Yes, your kingdom is a good kingdom," she said; "but for us there is no hope, no rest."

We gave her a few words of instruction, sang a hymn, and came away. To-day I found her weeping with a string of beads in her hand, and saying "Ram, Ram," as she slipped the beads, one after another, through her fingers. I asked, "Why do you do this? who is Ram?" She answered, that her friends had told her to think of God and pray to him through Ram, and she would get comfort in her heart. Through the help of my interpreter I tried to teach her the only true way to find rest for her soul, and then left her to visit others.

CLARA A. SWAIN.

Bareilly, India.

#### KRISHNA CHANDRA TAL.

ON the 28th December, 1800, the right bank of the Hooghly, at Serampore, witnessed an extraordinary scene. On that bank, as on every spot on both banks of the river, Hindoo widows, dressed in their gayest attire, had from time out of mind immolated themselves on the funeral pyres of their husbands, amid the jubilant exclamations of thousands of spectators. But the scene which was enacted on the closing Sabbath of the opening year of the present century, was quite different. On that day the river-side, near the Mission House, was thronged with a large crowd. Hindoos, Mussulmans, Europeans, and Portuguese were there. His Excellency

the Danish Governor of Serampore was there. The party nearest the water's edge began to sing. The multitude caught the first words of the Bengalee hymn, —

He Suarger Stavva Prabhu Khrista.

The singing over, Dr. Carey, for it was he who headed the procession, addressed the multitude. He engaged in prayer. The Christian portion of the crowd joined devoutly. Hindoos and Mussulmans listened in silence. The prayer ended, Dr. Carey, taking his son Felix by the arm, descended into the stream and baptized him. The ceremony was solemn, but the scene became more interesting. Lo! a Hindoo went down into the sacred stream, and was baptized in the name of the Father, and of the Son, and of the Holy Ghost. Hindoos and Mussulmans gaped in wonder. The good governor burst into tears. A German lady took the Hindoo convert by the hand, and held him some moments for very joy. Mr. Ward, one of the venerable trio, exclaimed, "Ye gods of stone and clay! do ye not tremble when, in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet?" The name of this Hindoo convert, the first fruit of the Mission-field of Bengal, was Krishna Chandra Tal.

*Bengal Christian Herald.*

MISS WEST, a missionary whose field of labor is Turkey, has, in ten years, trained two hundred girls, who are now scattered from sea to sea, and along the Euphrates and Tigris, engaged in teaching the truths of the Christian religion.

## HEATHEN WOMAN'S FRIEND.

BOSTON, AUGUST, 1871.

OUR readers will have noticed that with the present volume, THE FRIEND has been slightly enlarged, and provided with a new dress. It was often complimented on its beauty before; now — well, we will let it speak for itself. Last month we printed nearly double our usual matter, adding four extra pages, and a beautiful map of our India missions, and still had not room to even call attention to the uncommon value of the number. The General Executive Committee have authorized the publication of an advertising cover, should it be found necessary, in order to meet increased expenses; but we hope our friends will obviate this disagreeable necessity, by continuing their very successful efforts to enlarge our circulation. If the list of subscribers can be increased as steadily as last year, all will be well.

It will be seen that the work of distributing the paper has been transferred from the branch

agents of last year, to one general agent, Mrs. L. H. DAGGETT, 36 Bromfield Street, Boston, to whom all orders and remittances, or other business communications, should be sent.

THE Second Annual Report of the W. F. M. S., illustrated by a new and beautiful map of the India Missions of the Methodist Episcopal Church, is one of the most valuable missionary documents ever issued in our denomination. Though sent to all subscribers to THE FRIEND last month, we hope that extra copies will be ordered in large quantities for general distribution. The price is only five cents a copy. Considering the amount of information it contains, the document is as cheap as it is important. All orders should be sent to Mrs. Daggett. Address as above.

## NO VOICE WITHOUT SIGNIFICANCE.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification." — 1 Cor. xiv. 10.

WE are glad to publish in this number of THE FRIEND a letter from Brother Mansell, of India, on the apparent discrepancies which sometimes appear in the representations of different correspondents, touching the condition, habits, etc., of the heathen. That such apparent discrepancies should show themselves in the writings of missionaries is to be expected. No two writers on nations as well known and as easily studied as the English, French, or German, color their pictures precisely alike. Men can describe only that which they see; and no two students of a great nation, located in different places, and brought in contact with different classes, are likely to see the same things, or form the same opinions.

Thus, a missionary engaged in teaching school, who seldom sees the interior of a pupil's home, and whose impressions of native life and manners are derived almost exclusively from the children of a certain class, must necessarily obtain a very different view of native society from that entertained by the one who mingles with all classes and who knows all thoroughly. So the missionary in the city must see things differently from the one in the country. The lady who visits only the zenanas of the rich, or well-to-do, will write of physical comforts and conveniences unknown among the lower classes.

Even magistrates of long experience in India differ almost heaven-wide in their estimate of the native character. We remember to have heard a missionary mention one such, who solemnly professed his belief that the morals of the heathen in India were as good, if not better, than those of his own countrymen in Christian England. Others, who have taken pains to study the subject, present facts and figures which prove each city and town of India a Sodom, to which the inspired description in the first chapter of Romans exactly corresponds. The first judged merely from appearances which chanced to come under his observation; the others take measures to ascertain what is really in the hearts and homes of the people.

Taking into consideration the great diversities which are found in the population of India, diversities reaching even to race and religion; remembering also the different opportunities and tastes and experiences of the observers, it is only wonderful that there is so real and substantial an agreement in the testimony of Christian missionaries. We have no fear that our readers will be perplexed by any apparent differences of representation which have yet appeared in our columns. Indeed, we have been glad to see how independently each of our contributors has written. These little divergences are just what give freshness and life-likeness to their contributions. They prove to us that we are enjoying the impressions and testimony of independent witnesses. We hope all will continue to write, as they have done, from personal knowledge, and give us personal impressions. We want to see our fields as our missionaries see them, — want to know what they know, and feel as they feel. Only thus can we successfully and patiently labor together for the world's redemption.

WE frequently receive reports of the meetings of auxiliary societies in different places, these meetings having been usually, from some cause, especially interesting. We know it would gratify those who take the trouble to send them, and would doubtless increase the interest of those connected with these societies, should we publish the reports. But now our society has over six hundred auxiliaries, and the number is constantly increasing. If we give room to one report, we

must, of course, to all. But the limited size of THE FRIEND obliges us to fill its pages with such matter as shall be of interest to the largest possible number of its readers. Hence, we ask those who have already sent such communications to excuse their non-appearance. We can hardly afford to give room to any reports of public meetings save those of the Branch Societies.

#### OBITUARY.

DIED, in Moradabad, India, May 4, Priscilla, wife of Andrias, a native preacher of the M. E. Church.

Priscilla's parents were Hindoos, and lived, at the time of her birth, in a village at the foot of the Himalaya Mountains in Northern India. Her father died when she was six years of age, leaving his wife and two children in destitute circumstances. About this time several persons of their caste became Christians, formed a Christian colony and settled in a new country. Priscilla's mother joined the company, was baptized with her children by a missionary of the Church of England, and remained there until the marriage of Priscilla to Andrias, about twelve years ago.

Andrias had been a wandering Hindoo priest, and, like most of his class, had been ignorant, depraved, and wicked. But on learning of Christianity he had embraced its truths, and, giving evidence of sincerity and earnestness, was married to this Christian girl. As most of his former followers were in the bounds of the Moradabad Mission, he came here hoping to find opportunity to work among, and save some of those whom he had before led in the way to death; and he has since then been laboring successfully.

Priscilla, from her first coming to the mission, seemed anxious to improve in every way, and she was a great help to Mrs. Humphrey while she was here, in her school work. When I came here, she entered heartily into all my plans for teaching the women, and was the first one of the native Christian women here to go out with me among the heathen women. I had anticipated much pleasure in meeting her on my return from America; but on my arrival in Moradabad last December, was told that she was very sick at her home in Kashipur, forty miles away. Soon after this, we received a letter from her husband, telling us of her serious illness, and that on this account they could not come to see us. This was sad news, and seemed to disappoint many of our hopes with regard to the work among the women where she lived.

In February, she was brought to Moradabad, with the hope that the change might prove beneficial to her. When I looked upon her wasted form I could hardly realize that it was the same bright, active woman I had known, and with whom I had labored in other days.

She seemed delighted to be here with Christian friends again, and for a time seemed to rally, so that we all began to hope that she might be spared to labor yet a little longer in the Master's vineyard.

Her husband had been sent more than a year before to Kashipur, a new mission station, as the missionary of the Moradabad church, receiving his support from the native church of this district.

Priscilla talked much of their work there, how she tried to teach the women whenever there was an opportunity, and how she had hoped to live to see some of them brought to Christ.



On Sunday after her arrival here, the Christian women went to her room for a prayer-meeting. All prayed especially for her, that she might be restored to health. We were all surprised when she commenced to pray, as she was so weak that it was with difficulty she could speak. In language simple and childlike, she poured out the desires of her soul. When she prayed for her recovery it was, "Thy will, O Lord, not mine be done." She prayed earnestly for her heathen sisters, and asked that if it could be God's will she might live to tell them of Jesus.

During all her illness, though a constant sufferer, she was cheerful and happy, and we all felt, as we watched her day after day, that her affliction had been blessed to her good in the perfecting of a beautiful Christian character.

The Sunday evening before she died we all went from the prayer-meeting to her room. A blind woman, a most devoted Christian, went up to her bedside, and taking her hand began to sing the hymn, —

"Here we suffer grief and pain."

It was a most impressive scene, the blind woman, and the sufferer on the borders of the grave, both feeling sure that they should have a joyful meeting in heaven, where pain and sorrow could never come. Priscilla then requested them to sing,

"I'm a pilgrim and I'm a stranger."

"Joyfully, joyfully onward I move."

"On Jordan's stormy banks I stand,"

and others of her favorite hymns.

Tuesday evening, when we went over to class meeting, we went to her room again, and after singing and prayer, I told her that we were going to the chapel for class meeting, and asked her if she would like to say anything to the sisters before we went. She looked up with a smile and said, "Yes, I want to tell you all that I am very happy, my soul is full of joy; I am all ready to go when God shall call me; my trust is all in Jesus, and I am sure that when I die I shall find a home in heaven."

She was failing all day Wednesday, and when they sang her favorite hymns she could not hear them; but in the evening she herself commenced singing,

"I'm a pilgrim and I'm a stranger,  
I can tarry but a night;"

then told her friends that she should tarry with them only this one more night. She gave her parting words to her husband, mother, and other friends, committing to their care her little daughter, three years of age. She sent her love to absent ones; then committing herself and her dear ones to the care of her Heavenly Father, she sweetly fell asleep in Jesus. L. S. PARKER.

Moradabad, May 22.

## Children's Corner.

### THE CHILD'S TRIBUTE.

BY MRS. PROF. McCABE.

BEYOND the sea, beyond the sea,  
Are many little girls like me;  
Beyond the blue and shining flood,  
Thousands of them who know not God.

Roses and lilies everywhere,  
And birds with music fill the air;  
But they the roses never see,  
Nor hear the birds' sweet melody.

No parent breathes a fireside prayer,  
No praise falls on the fragrant air,  
No teacher with a kiss doth greet,  
No happy scholars laughing meet.

Within those murky prison homes,  
No pleasant thought of Jesus comes;  
But speechless idols dumbly grin,  
Alike at joy, or grief, or sin.

Poor little girls beyond the sea!  
Shut up from bird, and flower, and bee;  
How can I something do for you?  
How can I make you happy, too?

My fingers they shall busy be,  
And make as nice, as nice can be,  
Some useful thing that can be sold,  
And get for you the needed gold.

My candy money you shall share,  
And half the ribbons for my hair;  
And half the ruffles on my gown  
I'll spare — and put the money down.

And when I lay me down to sleep,  
I'll pray the Lord your souls to keep;  
Then if you die before you wake,  
I'm sure the Lord your souls will take.

And when before the judgment seat,  
Those little girls my eyes shall greet,  
I'll to the Saviour softly say  
(Just when they chance to look away), —

"These little dark-faced girls are they  
Of whom you long ago did say,  
Suffer them all to come to me,  
For such shall in my kingdom be."

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Dr. East-lake, 227 Spring Garden St., Philadelphia. IV. Maryland, District of Columbia and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. — The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Secretary.	Members.	Sub. H. W. F.
Albany Centre, Vt.	Mrs. Wm. T. Soule,	20	5
Springfield, Mass., Trinity Ch.	Mrs. Samuel J. Chapman,	25	65
Union, Me.	Mrs. J. N. Marsh,	32	20
Corinna, Me.	Miss Annie H. Stone,	12	
Melrose, Mass.	Mrs. Annie M. Selee,	30	64
Norwich, Ct.	Mrs. N. G. Lippitt,		27
Hardwick, Vt.		19	30

**Life Members.**—Charlestown, Trinity Ch., Mrs. Josiah Brackett, Miss Abbie Kilgore, Miss Nellie Warren; Union Ch., Mrs. D. L. McGregor; East Boston, Meridian St. Ch., Mrs. Rev. W. C. High; Cambridgeport, Harvard St. Ch., Mrs. J. A. Woolson; West Medway, Mrs. Rev. Wm. Merrill; Portland, Me., Mrs. Dr. E. Clark; New Haven, Conn., Mrs. Rev. A. A. Hill, Mrs. Judson. Mrs. W. F. WARREN, Cor. Sec.

## NEW YORK BRANCH.

Jersey City, N. J.	Mrs. Riley,	21	
Carmel, N. Y.	Miss Sloat,	23	26
Jersey City Heights, N. J.			
	Mrs. Lockwood,	47	
New York, Trinity Ch.	Miss Lane, (3 L. M.)	21	
Tarrytown, N. Y.	Miss Martindale,	40	
Buffalo, N. Y.	Mrs. Tift,	78	
Albion, N. Y.	Mrs. Bruner,	37	
Elmira, N. Y.	Mrs. Eddie, (3 L. M.)	28	
Schenectady, N. Y.	Mrs. Prof. Wells,	21	37
North Chatham, N. Y.		35	35

[ORGANIZED BY MRS. JAMES.]

Mount Holly, N. Y.	Mrs. Buckley,	40	
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[ORGANIZED BY MRS. DR. CRANE.]

Bloomfield, N. J.	Mrs. J. A. Hadden,	23	13
Pine Brook, N. J.	Miss Vandyne,	17	22
Belvidere, N. J.	Miss Nichol,	22	
Green's Chapel, N. J.	Miss Tuisman,	31	
Hope, N. J.	Miss Kiehpangh,	42	
Vienna, N. J.	Mrs. Bertram,	13	
Newton, N. J.	Miss Hamilton,	22	
Andover, N. J.	Miss Davidson,	20	
Boonton, N. J.	Miss Jacques,	43	
Verona, N. J.	Miss Perronett,	28	
Franklin, N. J.	Miss Hough,	22	50
Haverstraw, N. Y.	Miss C. Kile,	19	9
Columbia, N. J.	Miss S. Bellis,	30	

An orphan has been added to those supported by the N. Y. Branch since the publication of the list, to be called Christiana Hallock. Supported by Rev. Charles E. Glover.

Correction in list of orphans in N. Y. Branch from "Susie F. Yates.—Patrons, young Ladies of Trenton, New Jersey," in June No. of H. W. F. read Susie F. Yates—Patrons, Young Ladies of State St. Church, Trenton, N. Jersey.

## HONORARY MANAGERS N. Y. BRANCH.

(Omitted in July No.)

Constituted by payment of \$100.—Miss Drake, Mrs. Rev. W. Studley, Rutson Sukley, Esq.

C. BUTLER, Cor. Sec.

## NORTHWESTERN BRANCH.

Eureka, Wis.	Mrs. Jane T. Nicholson,	19	6
Grandview, Ill.	Mrs. M. H. Villars,	20	5
Knoxville, Ill.	Miss Mary Evans,	28	17
Harmony Chapel, Ill.	Miss Cella Winne,	15	2
Southwest Colony, Mich.	Mrs. Mary A. Cutler,	32	16
Olivet, Mich.	Mrs. Emma Clark,	30	14
Vaukon, Wis.		26	
Laporte, Ind.	Mrs. Jno. P. Early,	51	43
Calumet, Lake Superior, Mich.			
	Miss Anna McDonald,	20	18
Altona, Ill.	Mrs. Sarah J. Arnold,	19	9
Wauwatosa, Wis.	Mrs. Biddle,	30	14
Marshall, Ill.	Mrs. A. Anderson,	28	4
Lexington, Ill.	Mrs. Dr. Spencer,	20	4
Columbus, Ind.	Mrs. A. Irwin,	50	20
Vermontville, Mich.	Miss Electa Sprague,	29	2
South Vermontville.	Miss E. J. King,	28	12
Stockwell, Ind.	Mrs. Annie L. Rons,	14	
First Church, South Bend, Ind.			
	Mrs. Martha L. Alward,	60	33
Michigan St. Church, South Bend, Ind.			
	Mrs. Sarah Matthews,	54	14
Aurora, Ind.	Miss Sallie Folbre,	24	
Lawrenceburg, Ind.	Mrs. F. R. Adkinson,	21	7
Moore's Hill, Ind.		61	30
Vernon, Ind.	Mrs. Nora Batchelor,	17	10
Trinity, Madison, Ind.	Miss Mary Cotten,	40	18
Wesley Chapel, Madison, Ind.			
	Mrs. W. O. Pierce,	16	8
Omro, Wis.		11	
Connersville, Ind.	Miss Kate Thomas,	22	10
Rushville, Ind.	Miss L. Hackleman,	52	10
Shelbyville, Ind.	Mrs. N. H. Wright,	20	16
Milton, Ind.		15	3
Kansas, Ill.	Mrs. Belle Safford,	50	8
Warsaw, Ind.	Miss Lizzie Marvin,	80	36
Jerseyville, Ill.	Miss Fannie Henderson,		
Oreston, Ill.		43	19
Wataga, Ill.	Miss Dora Shurtleff,	20	9

Chicago, Ill.	Ada St.	Mrs. J. H. Brewster,	75	41
South Rockford, Ill.		Mrs. S. J. Millard,	41	15
Griggsville, Ill.		Mrs. C. M. Cleveland,	58	49
Marshall, Ill.		Mrs. Benec Sample,	20	5
Normal, Ill.		Mrs. W. H. Webster,	19	22
Lodi, Ill.		Mrs. L. A. Weed,	22	8
Park's Corners, Ill.		Mrs. Abbie Jordan,	40	12
Ottawa, Ill.		Miss Carrie V. Richardson,	70	25
Marengo, Ill.		Miss M. A. King,	60	19
Elgin, Ill.		Mrs. E. M. Adams,	73	43
Elgin, Ill., Young Ladies Soc.		Miss L. Nickolson,	63	7

ORGANIZED BY MISS HULDAH HAZARD.

South Colon, Mich.	Mrs. Henry Cutler,	25	10
Burr Oak, Mich.	Miss Sutton,	28	16
Constantine, Mich.	Miss Belle White,	48	16
Florence, Mich.	Miss M. White,	48	13
Pipe Stone, Mich.	Mrs. Farmer,	28	
Keeler, Mich.	Mrs. S. E. Sykes,	33	11
Hartford Centre, Mich.	Miss Sarah Sweet,	24	4
Lawrence, Mich.	Mrs. Kice,	27	5
Coloma, Mich.	Mrs. Rev. J. P. Force,	25	12
Bainbridge, Mich.	Mrs. T. I. West,	13	10
Millburg, Mich.	Mrs. Dr. Ross,	13	10
Berrien, Mich.	Miss Lemon,	20	15
Goshen, Ind.	Miss Mary E. Beck,	50	14
Mishwaka, Ind.	Mrs. Hattie L. Hudson,	29	

SOCIETIES IN MICHIGAN ORGANIZED BY S. A. RULISON.

Wayne Chapel (Cass Co.),	Miss Abby Sturt,	12	12
Sumnerville.	Miss Lizzie Gookin,	12	9
Allegan.	Mrs. Rev. G. W. Sherman,	68	35
Wayne.	Mrs. Martha Marker,	34	22
Northwest New Burg.	Mrs. Mary Hutchings,	12	3
Southwest Vienna.	Mrs. Clara Johnson,	18	3
Port Huron.	Miss Jennie Long,	31	24
Ypsilanti.	Miss Mary Whitmore,	30	11
Grass Lake.	Miss Myra Capron,	44	34
Howell.	Mrs. Malcolm Clark,	16	10
Blissfield.	Mrs. David Carpenter,	14	8
Greenville.	Miss Ella Ellsworth,	30	24
West Mendon.	Mattie L. Huff,	14	5
Sharon.	Mrs. Harriet L. Bullard,	15	10
Three Rivers.	Miss Carrie Pitezel,	66	56
Richland.	Mrs. Porter Hale,	32	12
Otsego.	Mrs. Albert Baird,	37	11
Grand Rapids (Division Street),		159	98
Grand Rapids (Bridge Street),	Mrs. F. Capiu,		
	Mrs. W. J. Aldrich,	42	
Saranac.	Mrs. A. Sprague,	36	9
Cassopolis.	Mrs. J. Reynolds,	18	14
St. Johns.	Mrs. W. W. Brainard,	40	12
Hartland.	Miss Alice Warren,	12	6
Waterford.	Miss S. J. Vansyckle,	15	8
Clarkston.	Mrs. J. T. Peter,	30	17
Plainwell.	Miss J. M. Copp,	51	12
Cooper.	Mrs. Rev. W. J. Cogshall,	19	11
Alamo.	Mrs. L. C. Davis,	14	7
Johnstown.	Mrs. A. C. Stiles,	31	20

**Life Members.** Mrs. H. Roberts, Mrs. G. C. Haddock, Mrs. S. C. Phinney, Mrs. P. S. Bennet, Mrs. P. B. Pease, Appleton, Wis.; Mrs. Rev. H. F. Spencer, Jackson, Mich.; Mrs. Mary A. Pattison, Mrs. Emma Early, Mrs. C. C. Rickey, Indianapolis, Ind.

Mrs. JENNIE F. WILLING, Cor. Sec.

## ST. LOUIS BRANCH.

SOCIETIES ORGANIZED BY MISS BELLE S. LEONARD.

Paola, Kansas.	Miss Carrie J. Stout,	22	15
Atchinson, Kansas.	Miss Ella Auld,	41	20
Leavenworth, Kansas.	Miss A. S. Marrow,	64	
Topeka, Kansas.	Mrs. H. H. Wilcox,	14	27
North Topeka.	Mrs. C. J. Lovejoy,	25	18
Savannah, Missouri.	Mrs. L. A. Carroll,	27	8
Lincoln, Nebraska.	Miss L. A. Malns,	30	9
Nebraska City, Neb.	Miss Annie Kenney,	61	34
Council Bluffs, Iowa.	Miss Mary E. McPherson,	37	7

## ORPHANS AT BAREILLY NAMED BY THE ST. LOUIS BRANCH.

Cynthia Phillips, Rev. A. C. George, D. D.; Mary E. Howlett, S. T. Morris; Clara Baker, Mrs. L. H. Baker; Mary J. Goodwin, A. S. W. Goodwin; Mary Sorin, Rev. B. F. Cray, D. D.; Mary Lucinda Welch, Rev. John Welch; Lizzie Belle Fisher, Mrs. Rev. N. D. Fisher; Harriet A. Crosby, Mrs. H. A. Crosby; Tillie Gahn, Rev. A. C. Gahn; Belle C. Parker, Rev. T. A. Parker; Sallie Emily Williams, Rev. T. J. Williams; Eva Miller, Rev. J. G. Miller; Martha Elizabeth Still, J. M. Still, M. D.; Helen Fairchild Wilson, Mrs. W. M. Fairchild.

Mrs. LUCY E. PRESCOTT, Corresponding Secretary.



## CINCINNATI BRANCH.

Bucyrus, O.	Miss Sarah Rexroth,	63	10
Wilkesville, O.	Miss Mattie Matthews,	18	10
Ewington, O.	Miss Lizzie Cherrington,	25	5
Clarksburg, O., (Chillicothe Dist.)	Miss Annie Hawkins,	20	7
Dry Run, O., (Chillicothe Dist.)	Miss N. Mills,	11	1
Mt. Pleasant, O., (Chillicothe Dist.)	Mrs. Martha E. Ireland,	14	8
Mohawk Valley, O.	Miss Belle Darling,	17	11
Sigler Chapel, Johnstown, O.	Miss Lonisa E. Wells,	12	8
Washington, C. H., O., (Chillicothe Dist.)	Miss Lizzie Allen,	30	
Locust Grove, (Chillicothe Dist.)	Mrs. Maggie Mallow,	31	
Hamden, O.	Mrs. M. E. Desher,	33	12
Zaleski, O., (Zaleski).	Miss Mary A. Will,	20	15
Urbana, O., (First Ch.)	Miss Sarah Cousin,	108	35
East Pearl St., Cin. O.	Miss Eugenie Liff,	21	13
Lima and Jersey, (Licking Co.), O.	Miss L. A. Whitehead,	18	21
Newcastle, (Coshocton Co., O.)	Mrs. Mary McElwee,	25	9
New Holland, O., (Chillicothe Dist.)	Mrs. W. W. Blanden,	27	1
Emmit Chapel, (Chillicothe Dist.)	Mrs. Matilda Shaw,	10	
Kingston, (Chillicothe Dist.)	Mrs. Frank Ford,	21	
Rome Chapel, O.	Mrs. Rachel Ricketts,	37	28
German Ch., Sydney, O., (Bellefontaine Dist.)	Miss Young,	11	
Greenville, O., (Bellefontaine Dist.)	Mrs. I. Reed,	35	8
Arceum, O., (Bellefontaine Dist.)	Mrs. Rev. W. Hewison,	25	
Concord, O.	Miss Jenule Heath,	30	10
Chalfout, O.	Miss H. P. Bell,	32	13
Winton Place, Cin., O.	Miss Isabella Hand,	13	12
Morris Chapel, (Chillicothe Dist.)	Mrs. Capt. Rhodes,	18	
Locust Grove, (Chillicothe Dist.)	Miss Maggie Mallow,	56	
West Jefferson, O.	Miss Clara T. Roberts,	25	20
Maineville, O.	Miss Sue Cottle,	28	11
Shiloh Chapel, (Chillicothe Dist.)	Mrs. Ann Cox,	15	
Finley Chapel, Cin., O.	Mrs. M. Robinson,	30	34
Irwin, O.	Miss L. Hemliger,	15	6

*Life Members.*—William St., Delaware, O., Mrs. M. Cadwalader, Mrs. L. E. Plotner, Miss Allie Williams; Trinity, Cin., O., Mrs. Dr. Briggs, Mrs. Patterson; German Church, Cin., O., Mrs. Krebbel; Sydney, O., Mrs. George Vogel; Hillsboro, O., Mrs. Thos. Rogers; Walnut St., Chillicothe, O., Miss Diatheia Tiffin; Lexington, Ky., Mrs. Thos. Norris; Centerville Society, one Bible reader. Mr. T. Scott, of Lexington, Ky., pledges the yearly support of an orphan, to be called Mollie Scott, in memory, and by request of a dear daughter recently entered into rest.

Mrs. B. R. COWEN, Cor. Sec.

## RECEIPTS OF THE W. F. M. S.

MARCH 15TH TO JUNE 15TH, 1871.

### NEW ENGLAND BRANCH.

*Maine.* Portland, through Mrs. N. E. Clark, \$71.10; Rockland, Mrs. Geo. Pratt, \$1.00; Union, through Mrs. J. N. Marsh, \$3.00; East Elliott, through Miss L. A. Goodwin, \$2.50; Dayton, through Mrs. Elizabeth Buck, \$7.00.—Total, \$84.60.

*New Hampshire.* Tilton, Mrs. Harwell, Mrs. Baker, Miss Nancy Simmonds, \$1.00 each; Loudouderry, nine young ladies, \$2.00; through Mrs. Rev. A. A. Cleveland, \$2.00; Concord, through Miss M. J. Smith, \$20.00; Unity, gift of friends through M. Kidder, \$5.00.—Total, \$39.00.

*Vermont.* Vermont auxiliary, through Mrs. H. W. Worthen, \$61.25; North Danville, through Miss Mary Ward, \$13.00; East Burke, through Miss Ella B. Cushing, \$10.00.—Total, \$84.25.

*Massachusetts.* Boston, Tremont St. Church, \$6.00; Bromfield st., \$3.00; Grace church, \$3.00; Church st., \$3.00; South Boston, Broadway, \$1.00; Dorchester st., \$14.00; East Boston, Meridian st., \$36.00; Mrs. E. F. Porter, \$10.00; Girls' Missionary Union, \$25.00; Saratoga st., \$3.00; Charlestown, Trinity church, \$6.00; Union church, \$20.00; Cambridgeport, Harvard st., \$47.00; East Cambridge, through Mrs. Fogg, \$20.00; Chelsea, Mt. Bellingham church—proceeds of a May Day Festival, \$175.70; Lynn Auxiliary, \$187.53; Medford, through Mrs. W. C. Child, \$16.00; Malden, through Miss M. C. Waitt, \$8.00; Melrose, through Mrs. R. D. Taylor, \$11.00; Somerville, Webster Avenue Ch., \$12.60; West Medway, through Miss Mary A. Steele, \$20.00; North

Bridgewater, through Mrs. William M. Shedd, \$15.00; Five young ladies, West Ch., \$5.00; Mrs. William R. Boweu, \$1.00; Miss Deborah S. Thayer, \$1.00; Lawrence, Mrs. Kneeland Sibley, \$1.00; Mrs. B. F. Hamilton, \$1.00; Garden St. Ch., Mrs. S. R. Andrews, \$1.00; Mrs. John Fielding, \$1.00; Haverhill, Mrs. Lucy Thompson, \$1.00; Mrs. John Haigh's S. S. class for the support of a Bible reader, \$60.00; Woburn, through Miss L. M. Kuowiton, \$7.00; Peabody, through Mrs. Geo. F. Sauger, \$10.00; Leominster, through Miss Lottie A. Stratton, \$11.50; East Weymouth, through Miss Nancy Tirrell, \$25.00; Sandersouville, through Mrs. Elias Paine, \$4.65; Waltham, Mrs. Mary A. Glazier, \$1.00; Mrs. Eliza A. Bolton, \$1.00; Winthrop, Mrs. H. C. Dunham, \$1.00; Holyoke, Rev. T. J. Abbott, \$1.00; Westfield, Mrs. Sewall Lamberton, \$20.00; Rockport, Mrs. Philip Holway, \$3.00; Mrs. A. H. Davis, \$1.00; Sudbury Anx'y, through Mrs. Albert Larkin, \$6.00; Duxbury, Mrs. Rev. B. Otheman, \$5.00; Holliston, Mrs. Rev. Z. A. Mudge, \$1.00; Watertown, Mrs. Mary A. Fellows, \$1.00; Worcester, \$2.00; Springfield, Union Ch. through Mrs. J. H. Mansfield, \$14.00; Trinity Ch. \$5.00; Florence, St., \$11.25; Miss Mary Wells, \$1.00; Colerain, \$11.25; Fall River, from J. D. Flint, Esq., \$100.00; First Ch., Mrs. J. D. Flint, to educate an orphan in India, \$40.00; Members, \$10.00; St. Paul's, \$10.00; New Bedford County St. Ch. S. S. class, "children of Bethany," towards the support of an orphan, Mary Martha Bethany, \$16.00; S. S. class for the support of an orphan, Mary Elizabeth Pitman, \$33.33.—Total \$1,121.00.

*Rhode Island.* Providence, Mrs. L. D. Kendrick, \$52.00; Centerville, Mrs. H. Paine, \$1.00; Bristol, State St. Ch., \$17.00; [Correction: in the last report the following item should have been inserted:—Bristol, State St. Ch., through Miss M. A. Wood, \$12.00].—Total, \$72.00.

*Connecticut.* Middletown, through Miss Etta Northrup, \$20.00; Norwalk, through Mrs. H. N. Simmons, \$7.50; Thompsonville, through Miss Annie J. Lanphear, \$25.00; Stafford Springs, through Mrs. W. V. Morrison, \$6.00; New London, \$2.00; Norwich, through Mrs. N. G. Lippitt, \$15.25; New Haven, through Mrs. M. E. Allen, \$56.00.—Total, \$131.75.

From an unknown friend, \$10.00.—Total \$1,541.50.

Mrs. THOMAS A. RICH, Treasurer,  
706 Tremont street, Boston.

### NEW YORK BRANCH.

*New York.* Mrs. J. L. Morse, Waverley, \$24.00; a Friend, to send Repository to Miss Sparkes, \$4.19; Mrs. O. W. Burritt, Weedsport, \$30.50; Miss Josephine Adams, \$5.00; Miss Hattie F. Brigham, \$1.40; Mrs. Grunstead, 43d street, \$13.00; Tarrytown Society, by Miss Martindale, \$50.00; Miss Kate L. Smith, \$1.00; Binghamton Auxiliary, through Mrs. N. Y. Childs, \$31.50; Mrs. Olin, from Rev. C. E. Glover, to name an orphan, Christiana Hallock, \$30.00; Mrs. G. S. Bachydt, Schenectady, \$5.00; Mrs. L. J. Brownell's class to name a boy Geo. Wm. Hain, \$30.00; Schenectady, from S. S. classes to name a girl Maria Atwell, \$30.00; Mrs. Henry Wisner, Wesley Grove, \$1.00; Yarratsville, Miss Ruth Herrington, \$5.00; Miss Phebe Herrington, Yarratsville, \$5.00; St. Paul's, Alexander Elliott, to name a girl Caroline Elliott, \$40.00; Washington Square Auxiliary, Mrs. Myers, \$33.00; Allen street, through Mrs. Foote, \$9.00; Mrs. W. H. Harris, Brooklyn, mite boxes, \$5.00; Mrs. W. H. Harris, donations and subscriptions, \$90.00; Mrs. B. F. Clark's class mite box, \$3.00; Albany Auxiliary, through Mrs. A. P. Adams, \$100.00; Bedford street mite box, \$13.78; Phelps Auxiliary, through Mrs. Butler, \$17.85; North Chatham Auxiliary, through George R. Bain, \$10.00; Syracuse Auxiliary, through Clara Andrews, \$96.63; Elmira Auxiliary, through Mrs. Chubbuck, \$45.47; Ithaca Auxiliary, through Mrs. G. De Forrest, \$65.00; Utica Auxiliary, through Mrs. S. S. Gregg, \$20.00; Auburn Auxiliary, through Mrs. Nelson, \$33.30; Buffalo Auxiliary, through Mrs. C. D. Tift, \$46.67; Brooklyn, through Mrs. Tremaine, \$177.98; St. Paul's, through Mrs. H. B. Lane, \$246.50; Phelps, through Mrs. Butler, \$17.85; Mrs. Skidmore, to constitute Mrs. Longacre a life member, \$20.00; Mrs. Holdich, mite box, \$2.00; Miss Susan Davis, by Mrs. Holdich, \$1.00; Penn Yan Auxiliary, through Mrs. Latimer, \$16.20; from a lady who prays to be taught her to give, \$5.00; Miss E. Boring, Thirtieth street, \$32.00; Rose of Sharon class, St. Luke's, through Mrs. McClees, \$5.00; Thirtieth street mite box, Mrs. J. Phayre, \$1.55; Miss Kennedy, 7th avenue, \$7.00; Mrs. Kimball, Thirty-seventh street, \$6.00; Miss Clark, mite box, \$1.98; Mrs. Lovejoy's mite box, \$3.75; Central Church, 7th avenue, Miss Oakley, \$21.80; Eighteenth street Auxiliary, through Miss Atwood, \$2.00; Mrs. Reinhardt's mite box, \$5.30; Mrs. Van Bosklrk, \$1.00; Mrs. Couover, \$1.00; Mrs. Shaffer, Beekman Hill, \$2.00; Alanson Auxiliary, through Mrs. Adams, \$4.00; Mrs. Osborn, \$6.00; Thirty-fourth street Auxiliary, through Mrs. Griffin, \$35.00.—Total, \$1,522.20.

*New Jersey.* Candor, through E. B. Brush, \$15.45; Monut Vernon, through Mrs. Craue, \$22.00; Trenton, New Jersey, Miss Mary D. Jones, to name an orphan Susie Yates, \$25.00; Jersey City Heights, through Mrs. W. H. Wood, \$40.80; Hope, through A. J. Albertson, \$16.50; New Brunswick Auxiliary, through Mrs. Latham, \$16.70; Clutou, through Mrs. D. Crane, \$12.00; Paterson Auxiliary, through Mrs. Willett, \$19.65; Newark Auxiliary, through Mrs. Lord, \$40.00;

Jersey City Auxillary, through Mrs. S. E. Rose, \$15.00. — Total, \$223.10.

Total amount received, \$1,745.30.

Mrs. JOSEPH A. WRIGHT, Treasurer,  
452 Lexington avenue, N. Y.

#### NORTHWESTERN BRANCH.

**Illinois.** Elmhurst, \$6.50; Rockford First Church, \$11.00; Rockford Third Church, \$55.00; Evanston, \$50.00; Harvard, \$4.00; Manchester, \$2.75; Tompkins and Springport, \$9.37; Bloomington, First Church, \$31.40; Alton, \$7.00; Lighthouse, \$7.50; Young America, \$13.00; Rock Island, \$25.00; Griggsville, \$15.00; Abingdon, \$12.00; Chicago, Indiana Ave., \$43.35; Ringwood, \$7.45; Tonica, \$10.15; Park's Corners, \$5.00; Lehanon, \$10.00; Danville, North St., \$24.80; Marengo, \$19.20; Lodi, \$8.00; Chicago, Ada St., \$46.43; Rossville, \$12.00; Kingston, \$11.50; Bloomington, First Church, \$40.22; Ashbury Church, \$8.85; University Charge, \$14.00; Danville, Kilmber Church, \$37.35; Chicago, Mrs. O. B. Watson, \$15.00; Clark St., Ahingdon, \$10.00; Wanigan, \$2.50; a Friend, \$40.00; Wabash Ave., \$20.00; Cash from Anniversary collation, \$5.52; Miss Harriet Cowen, \$30.00; Sandwich, \$10.00; Litchfield, \$22.00; Griggsville, \$15.00; Ashbury, \$12.75; Elgin, Woman's Society, \$18.25; Elgin, Young Ladies Society, \$10.30; Elgin, B. H. Dutton, \$30.00; Evanston, \$54.00; Richmond, \$13.75; Lockport, \$15.75; Lena, \$9.00; Plano, \$11.00; Wlanegha, \$12.70; Alton, \$6.00; Abingdon, \$10.00; New Milford, \$9.50; Polo, \$15.30; Poplar Grove, \$2.37; Plainfield, \$4.50; Barrington \$1.00; Batavia, \$15.95; Wataga, \$3.00; Trivoli, \$28.50; Keithsburg, \$3.25; Belvidere First Church, \$11.70. — Total, \$1,016.50.

**Indiana.** Greensburg, Centenary, \$15.55; First Church, \$10.35; Indianapolis, Ashbury, \$17.92; Michigau City, \$6.00; Lafayette, \$21.00; South Bend, First Church, \$15.03; Michigau St., \$12.50; Jeffersonville, \$23.60; Brookville, \$29.44; Franklin, \$10.90; Westville, \$11.00; Valparaiso, \$18.00; Indianapolis, Trinity Ch., \$18.10; Ashbury Church, \$11.16. — Total, \$219.55.

**Michigan.** Jackson, \$16.00; Centreville, \$8.85; Battle Creek, \$13.70; Dexter, \$11.75; Tekonsha, \$5.60; Paw-Paw, \$7.50; Ionia, \$4.50; Ovid, \$17.00; Lansing, \$12.50; Peusfield, \$2.00; Romeo, \$11.50; Mendon, \$9.15; Liberty, \$4.50; Flushing, \$19.50; Essex, \$5.00; Flint, Court St., \$22.00; Olivet, \$5.00; Eaton Rapids, \$7.50; St. Joseph, \$16.00; Augusta, \$5.50; Hillsfield, \$5.00; Quincey, \$10.00; Homer, \$5.50; Sturgis, \$13.00; Manchester, \$18.50; Davidsburg, \$13.55; Mrs. Buzzell, \$1.00; Owasso, \$11.79; Danville, \$7.79; Detroit, Lafayette, \$2.00; North Adams, \$16.20; Oxford, \$8.40; Osseo, \$4.16; Waconeta, \$5.00; Parma, \$16.65; Parkville, \$4.03; East Saginaw, \$19.00; Three Rivers, \$9.04; Alhion, \$7.75; Marshall, \$15.00; Leslie, \$6.21; Detroit, Simpson Church, \$11.00; Athens, \$4.00; South Saginaw, \$9.40; St. Joseph, \$4.00; Lansing, \$19.42; Detroit, Lafayette Ave., \$13.90; Hanover, \$2.00. — Total, 481.84.

**Wisconsin.** Ripon, \$11.50; Brodhead, \$23.00; Dartford, \$5.50; Bayview, \$18.65; Beloit, \$15.48; Appleton, \$40.00; Milwaukee, Spring St., \$9.00; Ashbury Church, \$3.85; Sun Prairie, \$5.10; North Prairie, \$2.30; Milwaukee, Summerfield Church, \$27.00; Oshkosh, Zion's Church, \$8.40; Racine, \$5.90; Appleton, Lawrence University, \$10.00; Bayview, \$6.00; Whitewater, \$24.00; Milwaukee, Spring St., \$45.00; Eureka, \$2.50; Rev. S. C. Thomas, Wis. Conf., \$1.00; Rev. R. Blackburn, Wis. Conf., \$5.00; Rev. W. Bennett, Wis. Conf., \$5.00; Elkhorn, \$12.40; Stoughton, \$7.15; Oxfordville, \$6.22; Magnolia, \$7.15; Eureka, \$4.62. — Total, \$316.81. — Total amount received, \$2,034.70.

Mrs. C. H. FOWLER, Treasurer.

#### ST. LOUIS BRANCH.

**Missouri.** St. Louis, Union Ch., \$29.00; Central Ch., \$15.20; From Dr. A. C. George, to support an orphan, \$30.00; Springfield, \$3.25; Savannah, \$14.00. — Total, \$91.45.

**Iowa.** Ottumwa, Main St., \$8.50; Oskaloosa, \$25.00; Clinton, \$15.00; Wilton, \$18.20; Davenport, \$23.00; Mt. Vernon, 18.25; Sabala, \$10.00; Fayette, 7.10; Des Moines, \$24.00; Council Bluffs, \$5.55; Lisbon, \$4.75; Albia, \$8.50; Vernon Prairie, \$13.00. — Total, \$180.80.

**Minnesota.** Rochester, \$14.02; Mankato, \$11.65; Minneapolis, \$16.40; Centenary Ch. part proceeds of a festival held by the ladies, \$90.50; Owatonna, \$9.15; St. Anthony, \$15.00; Marion, \$8.00; Waseja, \$11.60; St. Paul, \$15.00; Eyota, \$2.25; Castle Rock, \$5.60; Hastings, \$8.50; Northfield, \$15.75; Auoka, \$11.70; Winona, Berean Bible Class, \$20.00. — Total, \$263.92.

**Kansas.** Topeka, \$33.70; Oswego, \$11.00; Leavenworth, \$31.75; Leavenworth, for the support of an orphan, \$15.00; Paola, \$13.00; Mrs. Mary E. Williams, Pleasanton, \$5.00; Mrs. Rev. W. Oakley, support of a Bible reader, \$5.00; Mrs. J. C. Baer, Princeton, \$2.00; Rev. H. D. Fisher, Ottawa, support of an orphan, \$10.00; Rev. T. J. Williams, support of orphan, \$30.00. — Total, \$162.35.

**Nebraska.** Nebraska City, support of two orphans, \$15.00; Lincoln, \$3.25. — Total, \$18.25.

Individual memberships through Miss Leonard, \$14.00; individual memberships taken at anniversary meeting, \$22.00; Mrs.

L. H. Baker, to support an orphan, \$30.00; Rev. W. J. Gladwin, to constitute his sister a life member, \$20.00; proceeds of Mrs. Willing's lecture, twenty dollars of which were appropriated to make Mrs. Prescott a life member, \$32.00; Through Mrs. Dr. Fowler, Chicago, money sent ber by mistake, \$69.05. — Total, \$187.05. Total amount received, \$903.82.

Mrs. W. A. JONES, Treasurer,  
17 So. 15th St., St. Louis.

#### PHILADELPHIA BRANCH.

**Pennsylvania.** Philadelphia, Arch street Church, \$69.25; Green street, \$8.00; R. P. Wetherill, \$1.00; Kensington Church, \$42.16; Spring Garden street, \$22.97; Pittsburg, Butler street Church, \$33.00; Mrs. A. Winchester, \$3.00; Windham Centre, \$10.80; Scranton, \$7.00; Germantown Auxillary, \$23.25; Summerfield church, \$50.00; Twelfth street Church, \$2.00; Mrs. Marsden, \$1.00; Sheakleyville, Mercer County, \$5.50; Fifth street Church, \$10.00; Mansfield, Tioga County, \$7.50; Ebenezer church, \$40.82; Central church, \$5.73; Mrs. Mangan, \$1.00; Pittsburg, Christ's Church, \$137.39; Rev. J. A. Gray, Christ's church, Pittsburg, \$20.00; Mrs. J. A. Gray, Christ's Church, Pittsburg, \$20.00; Mrs. Sallie Long, St. John's church, \$20.00; Mrs. Jennie Long, St. John's Church, \$20.00; Christ's Church, Pittsburg, to support an orphan named Mary Bell Keir, \$30.00. — Total, \$591.37.

Maryland. Baltimore, Ida and Jennie Hiss, \$3.31.

Total amount received, \$594.63. Mrs. A. W. RAND,  
2015 Spring Garden Street, Philadelphia.

#### CINCINNATI BRANCH.

**Ohio.** London, \$38.55; Ashland, \$16.01; Versailles, \$4.00; Brooklyn, \$10.65; East Cleveland, \$30.00; Rev. J. F. Lloyd, quarterly instalment for Bible reader, \$15.00; Franklin, \$9.00; Lima and Jersey, \$17.25; Portsmouth, \$39.27; Penfield, \$25.00; Wesleyan Female College, Delaware, \$86.00; Urbana, \$18.00; Granville, \$12.35; Westerville, \$25.00; Akren, \$10.00; Port Jefferson, \$3.00; Nancy S. Mills, Greenland, \$2.00; Norwalk, \$5.00; Geneva, \$16.27; Elyria, \$15.54; \* Bellaire, \$18.03; Plymouth, \$18.00; Warren, \$33.00; Newburg, \$18.00; Springfield, \$24.00; Centreville, \$16.50; Wapakanceta, \$7.50; Fremont, \$6.25; Dayton, Grace Ch. \$19.10; Waring St. Cleveland, \$10.00; Chillicothe, Walnut St. Ch., \$35.00; Zoar, \$6.00; Cincinnati, Christe, \$17.00; Trinity, \$61.85; Mt. Auburn, \$17.00; East Walnut Hill, \$9.00; Germania Society, \$57.10; Germania Society to support Bible reader, \$60.00. — Total, \$831.22.

**Kentucky.** Newport German Ch., \$24.46; Lexington, \$70.90; Catlettsburg, \$28.20. — Total, \$123.56.

**West Virginia.** Wheeling, \$21.00; Morgantown, \$22.20; Parkersburgh Auxillary for the support of three orphan girls to be named Ella Isen, Mary Kihhy, and Ann Baldwin, \$120.26. — Total, \$163.46. Total amount received, \$1,118.24.

The collection taken at Louisville, Ky., \$104.30, reported in the May No. of THE FRIEND, is for the support of two orphan girls to be named Fanny Speed and Alcesta Reiley.

Miss HESTER A. SMITH, Treasurer,  
63 W. 7th street, Cincinnati.

\* "\$5.60 from Sallie Price in heaven." \$1.00, combined savings of Joey and Johnny Thoburn, aged 4 and 2 years.

#### THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

#### EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin,	Mrs. Dr. Eastlacke,
Mrs. E. N. Parker,	Miss Belle Leonard,
Mrs. J. F. Willing,	Mrs. Gen. Cowen,
Miss Isabel Hart.	

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isatah* lxii. 11.

VOL. III.

BOSTON, SEPTEMBER, 1871.

No. 3.

## MARIA.

BY MRS. DR. HOLDICH.

[Written after hearing Mrs. Dr. Butler's touching narration of Maria, the first Indian martyr, slain in "The Garden of Roses."

'Mid gardens of perfume,  
Where India's roses bloom,  
A martyr passed away.  
Her blood bedewed the sod,  
As, calling upon God,  
She soared to perfect day.

That blood upon the ground,  
That prayer's undying sound  
Woke pity in hard hearts;  
Thence sprang a gracious shoot,  
Whose ever-healing fruit,  
Immortal life imparts.

Where then Christ's lamb was slain,  
Now stands a Christian fane,  
Which beams in holy light;  
There orphaned ones are led,  
With living manna fed,  
And blind receive their sight.

The flowers that there remain  
Now bear no gory stain,  
But speak of Sharon's rose;  
And lilies of the vale,  
With od'rous blossoms pale,  
In balmy air repose.

For by the Father sealed,  
The Christ stands forth revealed,  
Of all things head and crown.  
And wondering India stands  
Amazed that bloody hands  
Could pluck such blessings down.

## THE WEARY PILGRIM.

BY REV. J. D. BROWN.

THE readers of the HEATHEN WOMAN'S FRIEND have frequently heard of Hindoos going on pilgrimages to the Ganges, in which they vainly imagine they can wash away their sins; but it is not so generally known, that in India people go to many other places for the same purpose.

A poor Hindoo, oppressed with a sense of his sinfulness, and longing to escape from his burden, leaves home, family, and friends, and, putting on the garb of a hermit, seeks some lonely spot, near a small pond, such as are to be found in many places in the plains of the great Ganges valley.

Here he builds for himself a little mud hut, and covers it with grass; or merely puts a grass roof on four rough posts driven in the ground, and sits down in his self-reared shelter, to spend the remainder of his days counting his beads, and repeating the name of his God. The poor, ignorant heathen, who have great reverence for these hermits, bring food, and bowing at his feet ask an interest in his prayers and austerities. When the old hermit dies, some wealthy Hindoo, wishing to do a meritorious act, and gain for himself a name, expends fifteen or twenty thousand dollars — and often far more — in walling up the pond, leaving brick stairways down into the water, on all sides, and erecting several temples near by. Brahmin priests now take up their abode in the temples, and soon wonderful stories of the cleansing nature of the sacred pool are circulated far and wide. At certain seasons of the year the Brahmins consult their books on astrology, and appoint melas, or religious meetings, at these sacred places; and the people assemble from far and near to bathe in the supposed sin-cleansing pool, and worship the idols in the temples. There is one of these shrines a few miles from Seetapore, the city in which I

had my home for five years; and I frequently attended the annual gatherings of the people there. Having preached to the crowds of pilgrims one morning, I had gone to my tent in a mango grove, a short distance from the shrine. Sitting in my tent door, I watched the pilgrims of both sexes and all ages passing by, — not on their way to the pool, but on a three-mile march around it. Should any one ask the object of this march, I would reply, the opinion of the people is, that much of the merit of the bathing depends on the pilgrimage to the sacred spot; hence those who have come but a short distance deem it necessary to march around the pool several days before they are fit to wash away their sins. Alas, how much this reminds us of the conduct of many in Christian America, who vainly try to fit themselves to come to Christ! To such, let one who himself long marched around the sin-cleansing fountain say, stop that useless march! Plunge in, and wash all your sins away!

Among others, that morning, there came a poor old woman, bowed under the weight of many years. Leaving the others to pass on, she came and sat down under the shade of a tree in front of my tent. Going out, I approached her respectfully, and said, "Old mother, pray tell me who are you?" Looking up, with a sad face, she replied, "I am a poor old pilgrim." "How long," said I, "have you been a pilgrim?" Again she turned her weary-looking face towards me, and said, "O, sir, I have been a pilgrim for fourteen years. I have been to the Gauges and to other shrines (mentioning some hundreds of miles apart). I have spent all I had, and I am a poor old pilgrim yet!" I could not help but think of the poor woman of the Scriptures, "who had spent all her living upon physicians, neither could be healed of any." Turning to her again, I said, "And now will you tell me *why* you go on these long pilgrimages? What are you seeking?" O, how I wish every Christian woman in America could have seen that look of utter loneliness and despondency which gathered over the poor old pilgrim's face, as she replied, in words and tones I shall never forget, "O, sir, I am seeking *rest for my soul!*" "And now, after being at all these shrines, and being so many years a pilgrim, tell me," said I, "have you *found rest?*" Again that lonely, weary expression came over her face, as

she replied, so sorrowfully, "*No, no; no rest yet.*" I did not forget to tell the weary old pilgrim of one who said to earth's sin-burdened ones, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

After a few minutes further conversation, the old pilgrim went on her weary way; and I shall not see her again, until we meet at the judgment-seat; but who knows but that a word spoken in due season may have led that humble seeker to the rest-giving Saviour. O ye Christian women of this God-favored land, hear the plaintive cry, "Seeking rest for my soul," coming up from your sin-burdened sisters in poor heathen India.

They are stretching out their hands to you and crying, —

"O where shall rest be found —  
Rest for the weary soul!"

#### SKETCHES OF ORPHAN GIRLS.

BY MRS. M. A. THOMAS.

NEW YORK BRANCH. — [Concluded.]

No. 33.

LOIS BUSH GREEN is a very little girl, about three or four years old; she is one of the little famine babies sent to us in 1869. She was nearly starved when she arrived, but improved after she had been in the Orphanage awhile, and grew quite healthy; but as the hot weather came she failed again, and was very ill for a long time. She is now quite recovered under Miss Swaiu's care and treatment, and seems to consider herself her special charge. She is much attached to her, and visits her whenever she can find the least pretext for doing so; she is a very bright, pretty, and interesting child.

No. 34.

MARGARET C. BARNES is about sixteen, a quiet, pleasant-faced girl, also intelligent. She is not what one would call a stirring girl, but she is always busy, and always does well whatever she has to do; she is now in the first class, and is altogether one of the most useful and reliable girls in the school; added to this, she is a thoroughly consistent *Christian*, and has been for several years.

No. 35.

NAOMI DE NEWARK, one of the famine orphans of 1862, now about twelve years old, an



unusually bright and intelligent girl, has always made excellent progress in the school. Recently her health has declined, and she failed so rapidly that we feared she had consumption; but she seems better now, and will, we hope, recover entirely.

No. 36.

FANNY C. MINER is a new girl, but has a character all her own. She is so very singular, that the girls all voted her *insane* or an *idiot*, for the first few weeks. When she made up her mind to attend school regularly, though she did keep the girls around her in a state of merriment at her queer faces and pranks, they soon found that she excelled them all in learning her letters, and in the quickness of her memory. In other exercises, she is getting quite civilized now, and shows a warm, loving disposition, but very quick and impulsive. We are sure there is something in her, and she will turn out well by and by.

No. 37.

ANN J. ROCHESTER is a new girl sent us by Bro. Hoskies a short time ago. She is about nine or ten years old, very quick and nice appearing, but has not been with us long enough to have any very decided opinions formed of her yet.

No. 38.

NELLIE SOULE is another new girl sent by Bro. Jackson from Bijour quite recently. She is about ten years old, quiet and well-behaved thus far; she was very homesick after she had been with us a little while, and begged very hard to go back to her native place.

NORTHWESTERN BRANCH.

No. 1.

MARY CROCKER. The first Mary was among the first girls who were admitted to the Orphanage. She remained in the school about nine years. Was a member of the church, and in the first classes in the school, though not as satisfactory as some. She was married some three years ago. The second Mary came to the Orphanage in 1869, is about nine or ten years old, and is doing well thus far in her studies.

No. 2.

ESTHER MARIA JORDAN is about eleven or twelve years old, has not got on in her studies

as well as some, but is a quiet, well-behaved child. She was admitted to the church on probation quite recently.

No. 3.

HATTIE REBECCA REYNOLDS is an interesting little girl, now about nine years old. She is a very pretty and intelligent child; was stolen from her parents and sold to a Mohammedan for *seventy-five dollars*. She was rescued from him and sent to Brother Parker, in Moradabad, who sent her to the Orphanage. She is quiet, amiable, and stands *first* in all her classes.

No. 4.

ALINE SIGLER is a little girl about ten, quiet, well-behaved, not very remarkable in any way, stands well in her classes, and is loved by all her schoolmates.

No. 5.

BERTHA SIGLER is a bright, active girl, now about thirteen, and well able to defend herself, and take her own part against all her opposers. We shall not forget the day she came among us. We were sitting with the girls at work in the school-room one hot day, when we were startled by a violent screaming, and cries of resistance outside. On going to the door, we saw a little ragged, fierce-looking child, struggling in the arms of the Christian bearer, who had brought her all the way from Moradabad, to make her over to us. We took her by the hand and tried to soothe her and lead her into the house, but she gave us a *bite* on the arm that made us glad to relinquish our hold. She cried, "O take me away, I *won't* be made a Christian; I *won't* live with *faringees* (foreigners); I'll die. I'll kill myself." Thus she went on struggling and screaming, until an old nurse who was employed in the school came. The child immediately went to her, and the old nurse wiped away her tears and soothed her as she would a babe; so the poor little one seemed to feel that she had found a refuge.

It is not to be supposed that we found this decided young lady perfectly docile and manageable after this. She would bite and scratch, and use her tongue most freely when she fell out with the other girls, and took her own pleasure quite independent of tutors and governors for some months. After awhile she began to see the

propriety of submitting to the regulations of the school, and she is now a nice girl, very intelligent and promising in every way, and we need scarcely add, after what we have written of her, that she is energetic and persevering in all she undertakes. She has been in the school about eight years.

It may be well to add that we believe the child had been frightened by dreadful stories of what the foreigners would do with her. We have often heard from girls after they have been with us awhile, that the Sepoys and persons who have had charge of them at the police stations and poor-house, told them that if they went to live with Europeans they would have to eat food cooked by the lowest caste people; would be made to eat beef and pork, or else that they would be sent out of the country to live with men-eaters.

## No. 6.

HANNAH JANE ADAMS is one of our exceedingly smart little girls, but it is her misfortune to have a frail little body, which sees more sick than well days, by far. She is a sweet and interesting child, and when she is well is very merry. She has made rapid improvement since she came to us, some five or six years ago, notwithstanding her frequent illness. We hope it may please God to spare her, as she promises to be most useful if she lives. She is about nine or ten years old, has bright, pretty eyes, and a very yellow complexion from bad health.

## No. 7.

SOPHRONIA HADSELL is about twelve years old, has been in the Orphanage several years; has rather a fine face, and makes herself many friends by her amiable disposition. She is not brilliant as a scholar, but does as well as the majority of girls in her studies. She is gentle and affectionate, and altogether an attractive child.

## No. 8.

ORINDA KIDDER is one of the characters of the school. She has been in more scrapes and been oftener punished than most girls; and an account of her doings and misdoings would be quite a humorous chapter in the history of the Orphanage, if it could be written. She is now about fourteen, and for the last few years has steadily

improved, so that we now count her a very promising girl in most respects. She is rather fair and good-looking. She gave in her name as a probationer in the church during the last year, and seems to be trying to do right.

## No. 9.

JENNIE F. WILLING (Sundari) has had her story told so recently in *THE FRIEND*, that it is scarcely worth while to repeat it. She is improving all the time, and will, we believe, be a credit to the Orphanage and her patrons.

## No. 10.

ADDIE ROSA KEES is a quiet, smiling-faced little girl, about eleven or twelve years old. She has been in the school since 1861, and has been ill a great deal; for the last few years she has improved in health, and consequently has been able to attend school regularly. She is a nice little girl, worthy of a warm place in the hearts of her friends. We used to call her pretty; but her suffering from frequent illness has given her face an old and worn look. She reads Urdu and Hindee nicely, and can spin and sew.

## No. 11.

ADALINE SMITH is a little girl who came soon after Jennie F. Willing. Her Hindoostanee name is Sundari also, and the two Sundaris have always been inseparable friends. Adaline is not pretty, but pleasing, full of mischief and fun, gets on nicely in her studies, and is a very wise child every way. She is about ten or twelve years old.

## No. 12.

MARTHA W. MARTIN is one of the famous girls of 1861. She is now about fourteen or fifteen years old, not at all pretty, but a good, sound, intelligent girl in most matters; not a brilliant scholar, but good. She will make a good worker, we think, when she leaves the school. Of her history before she came to us we know nothing, and she was too young to remember much about it herself. She is a member of the church, and seems, so far as we can judge, a consistent, pious girl.

## No. 13.

ANNIE POTTER is about ten years old, and has been in the school about three years. She is black, and squints a little in one eye; loves to

play, and gets on well with her books; reads the first and second books in Urdu and Hindee.

No. 14.

MARY BARRETT is one of the famous orphans of 1862; is now about eleven, and very smart. She is beginning to read English, reads fluently in Hindee, Urdu, and Roman Urdu. She is fair, and her face slightly marked by small-pox. We consider her one of the most promising of our little girls.

No. 15.

SALLIE BROWN is a sweet-faced, gentle little girl; has been in the school about four years. She is very fair and pretty, also intelligent and affectionate; makes excellent progress in her studies, and is one of the favorites of the school.

No. 16.

MARY STEWART, a little Madrassce girl, is about nine years old, very black, with very bright eyes. She is a quick, active child, learns readily, and is generally good. She has been in the school about five years, reads Urdu and Hindee pretty well, and is making creditable progress.

No. 17.

JULIA DAUGHERTY is a very fair and rather pretty child, now about nine years old. Her father was an East Indian, and her mother a native. She used to give a great deal of trouble on account of her untidy habits, but recently is doing better in this respect. She is also doing very well in her classes at school. Julia was one of several little girls who professed to have received the pardon of her sins during the recent revival when Bro. Taylor was here.

### OUR CHRISTMAS DAY CLASS-MEETING.

BY MRS. L. R. HOSKINS.

The following account of a class-meeting, held last Christmas Day, is communicated by Mrs. Hoskins, of Budaon, India, and will be read, we think, with great joy.

A word or two about Budaon. When Dr. Butler commenced the mission in Bareilly, in 1857, there was a pious gentleman, named Edwards, residing in Budaon (twenty-eight miles from Bareilly), as judge. He was much interested for the salvation of the heathen round him, and hearing of the missionary in Bareilly, he requested a visit. Dr. B. went to Budaon, and had most

interesting services on the Sabbath. The "mutiny" broke out soon after. Judge Edwards sent his wife and child to Nynce Tal, but resolved, to use his own words, "to stick to the ship as long as she floated," and he remained, the only European officer in charge of his district.

"I went," he says, "into my room, and prayed earnestly that God would protect and guide me, and enable me to do my duty." "At six o'clock on Monday morning the Sepoys broke into open mutiny." . . . Mr. Edwards, revolver in hand, forced his way through the crowd, and he, with others, was protected by Moottan Khan, a "fine, powerful Patan, about fifty years of age." Mr. E. rode up to him, and putting his hand on his shoulder, said: "Have you a family and little children?" The Patan nodded. "Are they not dependent on you for bread?" "Yes," was the answer. "Well, so have I," said Mr. E., "and I am confident you are not the man to take my life, and destroy their means of support." Moottan Khan hesitated a moment, then said: "I will save your life, — follow me."

Mr. E. was accompanied by a Seik named Wuzcer Sing, who had resigned his position in a Sepoy regiment to join the little band of two or three Christians who were cared for by Mr. Edwards in Budaon.

They reached a place of safety, a village owned by Hurdeo Bux, a Thalookdar, a man of wealth and influence. For many months this noble, friendly Hindoo, at great peril, sheltered Mr. E., being constantly threatened by the rebel king of Bareilly. Mr. E., after some time, succeeded in finding a man, who, by the promise of a large reward, was induced to carry a message to Mrs. Edwards in Nynce Tal.

She, poor lady, was mourning for her husband in the bitterness of uncertainty and woe unspeakable, fearing he was murdered. One day a man came up the mountain, and said he had a letter for the "Mem Sahib." On being brought to Mrs. E., he held up his walking-stick, a bamboo, and said the letter was in it!

Judge E. had procured a small piece of paper, had written on it that he was well, and in a village named —. Here he wrote the name of the village in Greek! He then, with a small knife, slit the bamboo open, inserted the tiny missive, withdrew the knife; the slit closed so completely as to defy the skill of any seeker, and thus this letter was carried to the mountains.

When this man returned to the village, the judge had many questions to put to him.

"Did you see the Mem Sahib?" "Yes, Sahib." "How did she look?" "Sahib," said he, "when I gave her the chittis (letter), she had a black dress on, but when she read the letter, she went into another room, and returned with a white dress on! Alas! we poor fugitives in Nynce Tal did rejoice that day that she had the "oil of joy instead of mourning," and the "garment of praise" for "the spirit of heaviness."

The work of Judge Edwards was not in vain; his "prayers and alms have been had in remembrance in the sight of God," and now our missionaries are in Budaon. God has prospered their efforts to instruct the people, and the word of the Lord is winning its way.

Many are coming to the Saviour, not only men, but women. They, the women, are being baptized from on high, and we can believe that God is raising them up to be a powerful instrumentality for good amongst the millions of India's heathen daughters.

Sisters of the church here, pray for these our sisters in our mission in India.

C. B.

Passaic, N. J.

WE spent Christmas Day in camp; and though not a "Merry Christmas," it was certainly a very happy day. The morning service was held in the village chaupál, and the room was quite crowded. Some of the audience, for the first time, heard of the holy child Jesus, and a few saw so much of beauty in his life, and so much of power in his death, that they were led to say, "Let us become His followers!"

The meeting with the women took this day the form of a class-meeting, and I think it may cheer you to hear some of the experiences. I give them as literally as possible.

Jiwau's wife said: "I thank God that I have escaped from Satan's net. When I told you last Sunday, Mem Sahiba, that I would be baptized next February, my heart was very heavy. I have long been asking God to bless me and make me his child; but my relatives have said so much to hinder me, that I have been afraid to say, 'I will now become a follower of Christ;' but when the Sahib was preaching Wednesday night, I felt that I should be lost forever if I delayed longer; so when the sermon was ended, I said, 'Sahib, I have been praying to God for many months, and my faith is in Christ; please to baptize me now.' When I had said that, my heart was filled with happiness; and when I went home, I told the people, 'Now I am a Christian, too.' When I pray, my heart is light and happy; and I praise God every day that he gave me strength to confess Christ at that time."

Mohuni, sixteen years of age. "I have but lately learned to pray, but I believe God hears me when I ask him to bless me and keep me from sin. My heart is happy, and I pray every day that I may be a true and faithful child of God."

Chatrî's wife. "I praise the Lord for his goodness and love to me. When I was in Futtehgunge, at the camp-meeting, the Lord blessed me as he never had before. For several days my heart was heavy, while I heard others tell of the great blessings they had received; and one

day, after our female prayer-meeting, it seemed to me that I could not rest until I had got rid of the burden on my heart; so I went into the Moonshi's tent where I could be alone, and wept and prayed till God had mercy on me, and gave me a blessing that lightened my burden and filled my heart with praise. And now, day by day, I feel that God is with me. I have had some afflictions since that time, but God has kept me. My trust is in Him, and I am happy all the time."

Mary. "The Lord keeps me in peace, and I praise him for this. During the last two months I have been especially blessed, and it seems to me that my heart is entirely changed. 'The things I once loved, now I hate,' and my only desire is to serve God faithfully, and to bring others to the knowledge of his love. Since I have been here in Lakeswán, there has been a burden on my heart for these women around me, and I have prayed earnestly that God would help me to lead them to the truth. A few years ago I was like them, ignorant and thoughtless, and on the way to destruction; but God pitied me, and though I knew but little when I was baptized, he has led me day by day, and now he fills my heart with his love. Oh, my sisters, how full and boundless is His love!"

Muni's wife. "I praise God that he has led me, with my husband and children, to become Christians. My neighbors said so much to dissuade me from becoming a Christian, that although I had promised my husband that I would be baptized with him, I became frightened, and stayed away from the meeting. When he came home and told me that he had not waited for me, I felt very badly, and I cried and said, 'Would that I had gone with you!' I prayed to God to help me, and the next day I told the people, 'You may say what you will, I shall be baptized too,' and then I felt happy. I pray to God continually that he will teach me and show me what is his will."

Sona (fifteen years old). "I am glad that I was baptized last week, though my friends are afraid that my husband will be very angry when he returns and finds that I have been baptized without his consent. But I love God and am trying to serve him, and I know he will take care of me. I say truly, that I have not yet got



such a blessing as I desire. I want to have my heart full of love and nothing else."

Chatri's mother. "I am very old, and soon I must die; but I thank God that my trust is in him, and I believe that I am going to live with him forever. I am clinging to Jesus, and he comforts my heart. I love to tell these children to catch hold of Christ and keep close to him. He will help you, Parbati," turning to a young girl near her, "He will keep you; do not fear! God is good! God is good!"

Parbati. "God does help me, and I love him. I have been asking Him to open the way for me to be baptized. I think I shall not have to wait much longer, but if I do I shall continue to pray, and I know God will bless me, for he knows my heart, and he sees that I am trying to serve him as well as I can. I have been a Christian for a long time in all but the name, and I know God hears me when I pray."

Gumma (nine years old). "I pray every day, and I am trying to be good and obey God's commands as well as I can, so as to be His child."

Behari's wife. "I do not know much, but I am trying to be good. I was glad when my husband said he wanted me to be baptized, for I see that it makes him very happy to be a Christian. I love to attend these meetings, and I am much happier here than I was in my own home where I did not hear about God and religion. Every day I ask God to teach me and bless me just as he blesses the others. I am trying to learn to read, and want to make improvement every day."

Mabboo's wife. "When I was at the camp-meeting, I was left alone one night in the tent, and while I was grieving that I could not go to the prayer-meeting, I began to think that God was not confined to any one place; so I knelt down and began to pray, and as I prayed the Holy Spirit came into my heart and filled it with joy and comfort. Since that time Jesus has been constantly with me. He has changed my heart and taken away the evil that was in it. I used to think a great deal about my clothes and jewels; but now that is all gone, and my only thought is, 'How can I please God?' This morning when I was received into full membership in the church, I thought, 'What a wonderful thing this is, that I should become a member of the church of God!' and I prayed in my heart that God would make

me a pure and worthy child, and that my conduct might be such as would lead others to seek him."

Mitu's wife. "I was baptized a few days ago; but I have long heard of Christianity, and my husband has often asked me, 'Why do you wait for others? None but Christ can save you.' One day last week he told me, as I was coming to the meeting, 'Don't go home till you have sought and found Christ.' But I did not heed him that time. Wednesday evening, when the Sahib asked those who were to be baptized to come forward, and I saw Jiwan's wife stand up, and heard her say she was ready, I said, 'I have waited too long, I will wait no longer.' Now, I feel settled. I love to come to meeting, and I love to hear good talk about religion. I used to be afraid to listen when the Bible was read, but now I love it, because I am no longer denying Christ in my heart."

Bida's wife. "I have not been baptized, but I know in my heart that the Christian religion is true, and I mean to be a Christian as soon as my mother will consent. My husband was baptized a little time ago, and he says he wants me to serve God too; but I am afraid to displease my parents."

Ribba. "I have been a Christian for two years, and I feel that Jesus is my Saviour, and that he saves now. He has helped me in many ways. When I was where there was no school, and I was afraid I should forget what I had learned, God helped me then, and put it into my heart to read a little every day, and try to improve, and I did; and, after awhile, when I had read my reading-book through, I got a Hindoo Testament, and now I read that every day. I love to read about Jesus, and I love to pray."

HINDOO TREATMENT OF FEVER. — Accounts from India state that whole villages in the neighborhood of Burdwar are being depopulated by fever. When the medical treatment adopted by the natives is taken into account, the high rate of mortality is not surprising. The patient is undressed and oiled, and then placed before a fire, on which is a vessel filled with river sand. When the sand is intensely hot, it is ladled into bags, which are at once applied to the head and person of the victim. The treatment is persisted in until the patient recovers or dies.

## HEATHEN WOMAN'S FRIEND.

BOSTON, SEPTEMBER, 1871.

## SELF-DENIAL.

FOR this sweet grace, as for many others, Christ has given us a high standard, — unnecessarily high, many of His children seem to think, and accordingly they modify and lower to suit convenience. It is something for which each person has his own theory as well as practice, something which changes according to the head which thinks about it and the eyes which look at it.

— Nothing can be drearier than morbid, gloomy self-denial; the unnecessary cutting off of physical necessities, the reducing of food, of clothing, of home-like surroundings until home is no home, and health is impaired. Our Father has never asked us to go hungry, or shiver, or be homeless *habitually*, when he has given us enough to provide against discomfort. Now and then may come times to us all when we would sooner give our food to a starving fellow-creature than take it ourselves; when a warm place by the fireside given up to a chilled wanderer would give us a glow of pleasure we would not willingly lose; when a long-cherished wish left ungratified for the sake of another's good would yield sweetest satisfaction. But nothing is more pharisaically offensive to men, more sadly unacceptable to God, than a wilful, unnecessary stripping off of outward comfort, for a cheerless offering to him. Such a soul would say, "Lord, thou hast given me means of comfort, but see, I reject them all, — I make myself miserable, I suffer want; — was ever sacrifice so deserving as mine?" Mary Fletcher, when she turned her back on home to go to small lodgings and plainest fare, went praising God, happy and thankful; went for Christ's sake cheerfully, and did not tell him in groans that she was making a martyr of herself for him. Was ever sacrifice more richly blest than hers?

Those who deny themselves with selfish purpose, with an eye to immediate recompense, and a hope that the Lord will see and reward them in some desirable way, without keeping them long waiting, we all have seen. Such people do little

harm; their self-complacency is too ridiculous, their foolishness too evident.

But of genuine, Christian self-denial there can never be too much. Just now there comes so little to the surface that it is no wonder a sister wrote a short time since, "I do not know where now, in the Christian church, the self-denial comes in."

We expect our missionaries to cast from them unmurmuringly all clings to home and its refinements and comforts, all anxiety for a liberal compensation of their labor, all care for a healthy body or a long life. How would it seem for us to turn and follow them?

We expect heathen women to be convinced of the truth as it is in Jesus, to yield willingly to the persuasions of our missionaries, to cease their pagan life, and become at once hearty, thorough Christians. Hesitation in the matter would seem to us presumption and unreasonableness. But remember a moment what it costs these poor women to turn to Christ. It cuts them off from home at once, or endangers life if they dare to stay; it sets all relatives and friends against them, separates them from their children, takes away their physical support. What if their self-sacrifice should fail to carry them through these hardest of all trials?

Some of us give a dollar every twelve months for this same work of Christ, without any inconvenience. It does not lessen our luxuries, or necessitate a single change in our plans anywhere, and we expect the Lord to do a great deal with it. Some earn the dollar little by little; hope for it, pray over it; some find no way even for the earning, and the dollar must come from some needed thing foregone, and perhaps a tear falls for the want which must continue; but many prayers, of that kind which avail much, follow the offering.

Ascetics, hermits, self-made martyrs are out of place among Christians. Melancholy, forbidding money-service no one wants — not even the Lord, else he had never promised his love to the "cheerful giver."

Those who know pure self-denial rejoice that they may practise it. But so many have never even approached it. It may not have been necessary in doing the little they have done. All have not equal possessions, but many rich seem

to find somewhere a rule for equal gifts with the poor. What a shame that this is true! Christian sisters, to whom the good God has given great abundance, give largely and thankfully! Have you forgotten about the Saviour's word, — "Freely ye have received, freely give"? Limit personal luxuries, trim off extravaganees. Remember that you are here to adorn your soul for Heaven, and not merely to dress your body for earth. Let those who *work* to give feel that you are sharing the privilege with them. Self-denial has its reflex good. Live it, and you shall find your heart warmer, your conscience lighter, your love for Jesus fullness of joy.

THE ladies of the Baptist denomination have commenced work in earnest. An organization was formed in Boston, in April, and another in Chicago, in May, the eastern line of Ohio forming the boundary between the two. Both work on the same plan, and are auxiliary to the Missionary Union. The Society was formally presented to the recent Convention of Baptist Churches held in Chicago in May, and was welcomed as a valuable co-operator with the Missionary Union. The ladies send out a vigorous appeal in the August number of the Baptist *Missionary Magazine*, from which we extract the following paragraphs: —

"Mr. Carpenter, missionary at Bassein, Burmah, writes: No wife of a missionary in charge of churches ought to be confined to school-work in town. There is a field of labor open to her in the jungle, among the churches, and in receiving visitors in town, of almost equal importance with his own. The work of female education is one which men cannot and ought not to undertake in this country. The work is eminently suitable for single ladies. And we ask the Union to provide and support two competent Christian ladies from America."

"What can be done? Not much, unless many help. But two cents a week from each female member of the Baptist churches in the Northern States would amount to at least \$300,000 a year. If we could add the women who belong to our congregations, but not to our churches, and the girls in our Sabbath schools, would not this amount be nearly doubled? But many can go far beyond the two cents a week. A Young Ladies' Missionary Society in a single church in Providence, R. I., has been in operation five years, and has sent \$2,500 to the foreign field. A young woman who supports herself by a sewing machine, having heard of the Woman's Missionary Society, proposes to give to it fifty cents a day, while she

has health to work. We may learn something from a Chinese convert, who, earning two dollars a month, insists on giving one to the cause of missions. If the women of our churches will enter into this new work with purpose and with self-denial, they can win a success for which they will thank God forever.

"We must rely greatly upon pastors. Many of these will see this article. Brethren, will you not talk it over with the women in your churches, who will be ready to enter heartily into the work? If there are but three or four, if there is but one, still it will not be in vain to speak of our plan. For we rely, even more than upon our pastors, upon the Christian heart in those to whom we appeal. Our sisters in Christ will not fail to be touched, or to respond, when once the story is told to them. And we rely, most of all, upon Him in whose hand are all hearts."

### "WE GIRLS."

I HAVE been thinking what we girls owe to the Missionary Society, — how the gold and silver of our youth, and hopes, and love, ought to flow into its treasury, and how, instead, we give the tawdry coppers of a little aimless reading of THE FRIEND, — a half hearing of the annual missionary discourse, and a thought now and then of how dreadful it must be to be Miss Swain or Miss Thoburn, and bury a happy life in the work for the heathen.

Oh, girls! we have such good times; such warm homes, such sheltered lives, such beautiful days, flecked with bits of shadows, of course; the champagne of hope effervescing and bubbling over in the full chalice of life. We have our concerts and our journeys, our books and our music, and rare culture for the getting, — how can we have all those things, and lift no thankful eyes to Heaven; and then turn to the wistful millions who sit in the shadow, while we stand in the sunshine?

To us, the varied kaleidoseope of the seasons, the white of winter, the green of spring, the deep tints of summer, the pomp of autumn, brings no question so enticing as, "What are the new fashions?" "What shall I wear, and wherewithal shall I be clothed?" And yet we think we are Christians, — that is, most of us. We have our classes in Sunday school, we go to the young peoples' prayer-meeting, we say our prayers at night, earnestly, faithfully, sometimes almost fearfully, as we think of a day full of little things which crowded Christ out. All this is

well; but is it what the Master designed for us when he set our feet upon the broad table-land of the 19th century in America, and gave us such a fair heritage? How will lives like ours look, as they come up into the white light of the judgment, alongside those rare, unselfish ones, which have been wholly given to India?

But you say, "What shall I do?" Yes, that is the question. It is so hard to put in tangible form the many little things, which, aggregated together, form a noble, useful, and earnest life. In the first place, we should cultivate a missionary spirit in ourselves. Prayer will do *much*; systematic reading will be a great help. New and readable volumes of those curious old countries are constantly being issued, which, carefully read, could not fail to leave their mark upon our minds. We must make our homes little missionary centres by the magnetism of our own impulsive interest, and take it into our Sunday-school classes in the shape of a fund of pleasant anecdote, and earnest little missionary stories, which shall make the subject alive to all the quick young minds. Then we must talk about it among ourselves.

I know it is hard to start the random flow of playful conversation, which is wont to ripple lightly along about the weather, the spring styles, Miss Phelps' last book, and our fancy work, into serious and rugged channels; but it will pay, in widening our outlook into life, in deepening the channels of our being, in making our souls grow. Then each of us, out of a generous or scanty allowance of pocket money, can save something for the heathen. Did n't we all read that racy little article in THE FRIEND, on "Turn down the damper"? Was n't it good? one silk dress less in the year, or a garment somewhat behind the latest styles might do wonders for some dear little heathen girl. It is marvellous how a little sacrifice will deepen one's interest in a thing. Then one feels it a personal thing, and it is, if in ever so small a sense, *our* work. We should attend the missionary meetings. Do we inwardly call them too old for us, as carried on, and intended mostly for the older ladies of the church? Be sure, with all their ripe judgment and matronly ability, they miss the freshness and spontaneity of our presence among them, and their meetings are not just what they

would be if we would go, and all feel it more or less.

Are we afraid to enter heartily into the missionary work? Are we fearful the pale cold gray of those iron-bound and hopeless lives will tarnish the rose of ours?

Girls, let us think of it! And you, who have a thousand resources of mind, and aptness to contrive what to do, will know better than I can tell, how and where we personally can best aid the missionary work.

M.

Rockford, Ill.

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TWENTY-FIVE young ladies in — have pledged themselves to support an orphan girl in India. Will not other bands of young ladies be formed in our churches, following the example of those who now so sweetly realize that they can do something for Christ, and for heathen girls. We give extracts from a letter from the pastor's wife:—

"Accept warmest thanks for the favor conferred in sending so marked a proof of the good being accomplished at the Orphanage.

"I am always glad of something to give a special interest to our meetings. You will be glad to know that the interest has not subsided with the first impulse to do.

"Though many of our young ladies are away for the summer, the few who remain are so much in earnest as to regard it a privilege to attend the meetings, and talk of the interests connected with our progressive mission work.

"Now that the little world bounded by their own horizon of hopes and fears, of home and friends, has become enlarged, and a part of their real life, thoughts, feelings, and purposes is under the far-off burning sky of India, in that Orphanage at Bareilly, they seem to be awaking to a new sense of obligation and duty. Could they but get one glimpse of the present and the boundless hereafter, I am sure they would all feel that their hidden life in India was a priceless portion they would not have blotted out, and the money given to remove the scales from the eyes of the little one darkened by heathenism, and unstopping her ears to hear the song of redeeming love, was literally treasure laid up in Heaven,—money *not spent*, but saved in the truest and best sense.

"I trust they will not stop with the one child they are trying to lead into a higher life, but let the Saviour say of them as of Mary and her anointing, "She hath done what she could."

"Every dollar given in such a cause, if linked with prayer and sacrifice, is weakening some fibre of selfishness, while it strengthens the cord binding us to humanity, and to the higher, better life.

"We hope to report greater progress another year, and trust we shall be increasingly diligent in every good word and work."



OBITUARY.

DIED —, in great peace, in the city of Portsmouth, Ohio, May 28, 1871, Mrs. Rebecca V. Silcoe, in the 49th year of her age. Sister Silcoe was a bright and shining light. She was the first president of the "Woman's Foreign Missionary Society" of the Sixth street M. E. Church of this city, and fully entered upon the spirit of this great work. Before her death, she said to her pastor, Rev. J. H. Gardiner, "Say to the members of the 'Woman's Foreign Missionary' not to give up the work, for God has not only set the door ajar, but has opened it wide, and if they fail to do good, the fault will be theirs." Would that the thousands of our Israel may heed the admonitions. Thus has fallen, in sight of heaven, perhaps, the first president of this grand movement. The last, we trust, shall not fall till the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession.

MRS. C. P. LLOYD, *Cor. Sec'y.*

Portsmouth, Ohio, July 10, 1871.

Children's Corner.

LETTER FROM AUNT BELLA.

MY DEAR LITTLE FRIENDS, — It must be five months, I think, since I wrote you a letter, but how can you expect me to do better if you do not answer some of mine?

I want to tell you to-day about a mela I saw yesterday. Do you know what a mela is? It is a kind of fair to which the people go for some religious purpose. This one was held a few miles from the city, around the temple of a monkey god. As we passed along the road we saw a great number of people going towards the place. Some were riding on elephants, some in carriages, — fine carriages, with splendid horses, — some in rude, rickety carts, some on horseback, but most were walking through the heat and dust. Some were going as you never saw men travel in a Christian country like America. They lay down on the ground, and, stretching their hands over their heads as far as they could reach, made a mark with their fingers in the dust; then they got up, and, putting their feet where their hands had been, they lay down again and made another measurement; and so they went for miles along the dirty road. If you were to see them you would think at once of the measuring worms on the shrubby leaves, and you would wonder how men could degrade themselves into the likeness of such repulsive, creeping things.

"Why do they do it?" Neither for praise nor for money, nor, as you often do foolish things, for fun. The mela is held at this time of every year, and if a Hindoo is in any affliction from sickness or poverty, or if he is anxious to succeed in something he has undertaken during the year, he makes a vow that if his god will deliver or favor him, he will measure all the way to the mela with his body. And so, because the true God is good to him, he goes creeping on the ground to give thanks to a dumb idol that can know nothing of him or of his cares.

We went slowly on until we could no longer press our horse and buggy through the crowd. On either side the road were stalls for selling sweatmeats, fruit, toys, jewelry, and other saleable articles. At some places were large vessels of water from which men and women were giving drinks to the thirsty passers-by. They did this as a religious duty, for which they expected a reward from their gods. There were all kinds of shows. One man, who was carried on other men's shoulders that all might see the wonderful folly, was swallowing sword blades; others were playing familiarly with ugly, poisonous snakes; and others played on rude instruments as they danced and sang to circles of delighted spectators.

When we had come into the thickest of the crowd, we got down from the buggy, and with a policeman to make way for us, we turned with the throng of people towards the temple. They were pressing and pushing, scolding and threatening each other, talking and laughing loudly as they went and came. With difficulty we reached and entered a door into a square court, in the centre of which stood the temple. On all sides were stalls, where sweetmeats and flowers were kept, and as the people came in they bought some of each as offerings to the idol. Taking them in, the priests present them to the idol, and then return some, which are carried home and preserved as charms. It is all done in a minute, and in the midst of the rude disorder. Policemen stood all around the temple to keep the men from fighting and stealing. Only fancy a church guarded so. Temples are not large like churches, but have only room enough for the idols, the priests, and a few worshippers. These do not go in and sit reverently through the service, but

after a hurried ceremony by the priest, they go, and make way for others.

The wretched men who were measuring their way on the ground came in, tired out and almost suffocated by the heat and dust. Their wives and mothers, or other friends, walked beside them, fanning them, giving them water and helping them all they could. Slowly and with the greatest difficulty, they came through the crowded doorways and up to the temple. There, with the little strength left them, they threw themselves down before the idol, and paid their vows, not to the Lord, but to an image of a monkey that only seems to laugh at them for their pains. I was told that during the day hundreds of men had come in this way over the various roads.

We soon came away from the ugly idol, the gaudy temple, and the noisy multitude. I have tried to tell you a little of it all; but there were many things more that would have interested you if you had seen them. I will not describe them now, but only ask you one question.

While you pity these poor men for their ignorance, or laugh at them for their folly, are you willing to do as much to show your gratitude to God as they do to thank their idols? God does not give us any such painful task as they take upon themselves, and let us do our easy work for Him gladly and thankfully.

ISABELLA THOBURN.

Lucknow, May 10, 1871.

### Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Dr. Eastlacke, 222 Spring Garden St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

### REPORT OF NEW AUXILIARIES.

#### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Hardwick, Vt.	Mrs. E. M. Ward,	19	30
Birmingham, Ct.	Mrs. Edward Peck,	15	10
Marlow, N. H.	Mrs. P. E. Fox,	22	
	Mrs. W. F. WARREN, Cor. Sec.		

#### NORTHWESTERN BRANCH.

Eaton Rapids, Mich.	Millie Sterling,	31	19
So. Vermontville, Mich.	Mrs. S. J. King,	28	12
Vermontville, Mich.	Miss Electa Sprague,	29	2
St. Clair, Mich.	Mrs. Erastus Harrington,	47	35
Fort Gratiot, Mich.	Miss Carrie Walsworth,	14	8
Forester, Mich.	Miss Lottie Birch,	41	25
Algonac, Mich.	Miss Lizzie Folkerts,	63	27
Palmyra, Mich.	Miss Mary J. Fowier,	13	15
Clinton, Mich.	Mrs. R. Belding,	16	8
Napoleon, Mich.	Mrs. Matilda Calkins,	43	43
Dixboro', Mich.	Mrs. L. Sanford,	14	8
Northwest Newburg, Mich.	Mrs. Mary Hutchings,	12	3
Southwest Vienna, Mich.	Mrs. Clara Johnson,	18	3
Oakland, Ill.	Miss Fletcher Valodine,	15	
Charleston, Ill.	Mrs. M. T. Olmsted,	13	
Geneva, Ill.		22	4
Bristol, Ind.	Mrs. Adams,	30	
New Paris, Ind.	Mrs. Dr. Brodericks,	25	
Osceola, Ind.	Miss Maggie Woodred,	20	
Huntingdon, Ind.	Mrs. M. W. Ibach,	30	25
	Life Member, Mrs. M. A. Wilson, Mt. Carmel, Ill.		
	JENNIE F. WILLING, Cor. Sec.		

#### ST. LOUIS BRANCH.

[The following lists of orphans and life members of the St. Louis Branch, were not published in the annual report. They were duly forwarded by the Corresponding Secretary, but the letter was lost or mislaid in its way eastward, never reaching its destination.]

NAMES OF ORPHANS IN THE ORPHANAGE AT BAREILLY, INDIA, SUPPORTED BY THE ST. LOUIS BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Dec. 1870. Mary C. Ninde and Belle S. Leonard, supported by the Berean Bible class, Winona, Minnesota. Maggie Simpson and Winona Kingsley, supported by the Aux., Winona, Minnesota.

1871. Cynthia Phillips, Rev. A. C. George, D. D.; St. Louis; Mary E. Howlett, Mr. S. T. Morris, St. Louis; Mary J. Goodwin, Mr. A. S. W. Goodwin, St. Louis; Mary Lorin, Rev. B. F. Cray, D. D., St. Louis; Mary Lucinda Welch, Rev. John Welch; Lizzie Belle Fisher, Rev. N. D. Fisher; Harriet A. Crosby, Mrs. H. A. Crosby; Tillie Gahn, Rev. A. C. Gahn; Belle C. Parker, Rev. T. A. Parker; Sallie Emely Williams, Rev. T. J. Williams; Eva Miller, Rev. J. G. Miller; Martha Elizabeth Still, J. M. Still, M. D.; Helen Fairchild Wilson, Mrs. W. M. Fairchild; Margaretta Lemon and Isabella Hamlin, Nebraska City Society.

Life Members. Mrs. Janetta Wilson, Mrs. Dr. Whittier, Miss Alfreda Whittier, Mrs. Jennie F. Willing, Miss Dora C. Esgate, Mrs. Lucy E. Prescott.

MRS. LUCY E. PRESCOTT, Cor. Sec.

### THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

#### EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin,	Mrs. Dr. Eastlacke,
Mrs. E. W. Parker,	Miss Belle Leonard,
Mrs. J. F. Willing,	Mrs. Gen. Cowen,
	Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh." *Isaiah lxi. 11.*

VOL. III.

BOSTON, OCTOBER, 1871.

No. 4.

## INDIA.

BY "L."

SOFTLY floats the spiey breeze  
Through the palm and banyan trees,  
O'er the warm and opal seas  
Of India.

High the Himalaya rise,  
Hiding half their snowy size,  
Far within the gorgeous skies  
Of India.

Like a calm Elysian dream,  
Eastward to the morning's beam,  
Flows the sacred Ganges' stream  
Through India.

Flows along its golden sand, —  
Flows through forests dense and grand,  
Through the broad luxuriant land  
Of India.

Wide are spread the fields of rice,  
Heavy are the groves of spice,  
Sweet the gums of costly price  
In India.

God of nations! Can it be  
That a land so fair to see,  
Can contain such misery  
As India?

All her cities are ablaze  
With foul Krishna's horrid praise;  
Wretched pilgrims crowd the ways  
Of India.

Murderous Káli's dreadful hand  
Sways the mothers of the land,  
Stamps them with her fatal brand  
In India.

Oh, how loud upon the ear  
Of the earnest Christian here,  
Swells the moan of sin and fear  
From India!

God hath bid us hear thy moan,  
Bid us claim thee for His own;  
Bid us bear thee to His throne,  
Dark India.

We His loving voice obey,  
For our Shepherd leads the way,  
We will come to thee to-day,  
Saved India!

*Baltimore, Md.*

## LETTER FROM DR. MACLAY.

THE readers of THE FRIEND may perhaps be pleased to receive occasional notices of woman's work in connection with this (Foochow) Mission. My previous letters to Mrs. Dr. Butler have informed you of our plans for work in this department; and I am now happy to state that our plans are going into operation with every prospect of success. Our Chinese sisters are greatly interested in your society, and seem to be delighted with the idea of doing something for their Lord and Master. Some receive assistance from your society, others are the wives of our preachers, while one, at least, gives her services freely. I trust the example of this sister who labors for the Saviour without pecuniary compensation may be followed by many others of the Christian women under our care. We now have three women employed as agents of your society, and I have every reason to believe we could employ more to great advantage. Why not revive the ancient order of deaconess in our church?

Recently, in company with the Rev. F. Ohlinger, of our Mission, I made a tour through a portion of the Yenping prefecture in this (Fookien) province. We spent Sunday, the second of April, at Chionhupwang, a town of 10,000 inhabitants, some 90 miles from Foochow, on the south bank of the Min. We have a chapel and a small Christian society here. The preacher is Bro.

P'ang, who is a devoted Christian and earnest worker. His wife, though in feeble health, is one of our most efficient laborers, and is doing most excellent service for the Master. During the forenoon, public service was held in the chapel. After dinner, the women sent me an invitation to preach to them in a room which they had prepared for the purpose, in the house of one of the members. The room was the parlor, and was well arranged for our meeting. A stand and chair were placed at the head of the room for the preacher, seats were arranged for the hearers, and the floor of genial earth had been nicely swept for the occasion. The room was filled with women and children, and a goodly number stood outside round the door. At one time during the service I counted the congregation, and found there were fifty women and children present. Of this number, only six or eight were Christians; the others were heathen, and all conducted themselves with the utmost propriety. Every one seemed to feel entirely at home. A matronly old lady took a seat at my left hand, and gave the closest attention to the discourse. When we sung they all rose with us, and the majority of them kneeled with us in prayer, while those who did not kneel maintained a profound silence during the prayer. Bro. P'ang and two of the brethren accompanied me to the meeting. I spoke from Matt. v. 1-16; and felt, while speaking, that God was in our midst. At the close of the services there was an earnest conversation by the ladies with regard to what they had heard. All recognized the truthfulness and importance of the doctrines, but many feared it would be extremely difficult to obey them. I was greatly interested in this discussion, and could not but admire their candor and earnestness. One of the ladies lived at Nangki, five miles from Chionhupwang. Happening to be here on a visit, she attended the meeting, and expressed her hearty approval of the doctrines.

After the discussion had at least partially ceased, Bro. P'ang began to speak to them, and continued his remarks for some time with great pertinency and zeal. Towards the close of his address, a portion of the congregation withdrew to a side-room, where Mrs. P'ang, wife of the preacher, spoke to them in a very impressive

manner. After speaking for some time, she took a seat in the centre of her audience, and opening our hymn-book began to teach those beside her to repeat the hymns. It was most gratifying to witness her great zeal in this good work. At this point it became necessary for me to leave, as I wished to call on one of our members, confined to his bed by the effects of a cruel beating he received from one of his heathen neighbors. I spent some time with him in conversation and prayer, and then returned to the chapel just as it was growing dark. To my surprise I found another invitation awaiting me, to address a company of women who desired to hear about the Saviour. What was to be done? I had been hard at work almost incessantly since daylight, and was now so exhausted that I felt utterly unable to do anything more. I scarcely knew what to do. I did want to go, and yet I knew well enough it would be wrong for me to do so. Finally it was arranged that brother and sister P'ang should conduct the meeting, while I sought refreshment and rest, to prepare me for the next day's duties. At daylight the following morning we were on our way to preach the word in other portions of our field.

May God bless brother and sister P'ang in their labors at Chionhupwang! And let all the people say Amen!

*Foochow, China.*

#### MRS. MINERVA R. D. THOBURN.

THIS devoted missionary lady was born at Ridgefield, Conn., July 11, 1831, and died at Nynsee Tal, India, October 30, 1862. She was the daughter of Rev. T. B. Rockwell, of the Central New York Conference, and from childhood was not only familiar with the peculiar life of the Methodist itinerant, but had also received a foretaste of her subsequent missionary experience, by a residence among the Indians, to whom her father was at one time a missionary. She was educated at Cazenovia Seminary, where her memory still lingers. She was converted when sixteen, and thenceforward exhibited a rare Christian character. She was not so remarkable for any particular Christian grace, as for that happy blending of all the graces which belong to the Christian character. To know her was to



understand what is meant by having "Christ formed within, the hope of glory."

After leaving school, she taught in various institutions, her most prominent position being that of preceptress in the Ohio Wesleyan Female College. She had superior qualifications for teaching, and did a good work wherever she went. Many of her former pupils in Ohio, and elsewhere, gratefully remember her, and bear testimony to her good influence over them. Scores of valuable Christian women, now working in the Lord's vineyard, remember her as the agent in God's hands of bringing them to Christ.

In February, 1859, she was married to Rev. J. R. Downey, then under appointment as a missionary to India. Her heart had before responded to a call to go to India, and she lived and died in the firm conviction that the Holy Ghost had sent her forth to her work. Mr. Downey was an able man, of singular devotion to the call of duty, and full of love for the souls of men. His career, however, was brief indeed. Landing at Calcutta on the 23d of August, 1859, he started for his field in Rohilkund; but, before reaching his station, death overtook him. He was buried in the city of Lucknow, and his stricken widow was left a stranger indeed, in a strange land.

It was at this trying crisis that the peculiar strength of her character most signally manifested itself. She was under no outward obligation to remain in India. She seemed utterly crushed by her affliction, and her health began to give way seriously. Kind friends reminded her that her way was open to return to America, but nothing could induce her to entertain such a proposition. Her only request was that she might be permitted to go on to her husband's station, and do as much of his work as her feeble strength would permit. Her request was granted; and she proceeded to Bareilly, where she assumed charge of the Boys' Orphanage, an important institution which was then being organized. She found a pleasant home in the family of Dr. Waugh, and at once entered upon the arduous work which she had chosen.

The work which fell to her lot would have been difficult under any circumstances; but in

her feeble state of health it was peculiarly so. At times, she was so feeble that her classes went to her room and stood around her couch to recite their lessons. But she worked on, and during her second year began to gain so much strength, that hopes of her complete restoration were entertained. Her success in organizing, civilizing, christianizing, and educating the boys, was considered marvellous by those who knew the material on which she had to work. In the midst of her usefulness, however, she was stricken down by severe sickness, and imperatively ordered away to the Sanatorium at Nynée Tal, as the only means of saving her life. The change to the mountain climate proved beneficial, and after five months' stay, she was able to return to her charge.

During the following December, Mrs. Downey was married to Rev. J. M. Thoburn, of the India mission, who was then stationed at Nynée Tal. There seemed good reason to hope that a permanent residence in the hill climate might completely restore her health, and she entered on the work of her new field full of faith and hope. Some time was spent in itinerating among the villages, where she rapidly began to gain an influence over the village women. At the beginning of the hot season, when itinerating tours in India are no longer practicable, she returned with her husband to Nynée Tal, and at once began her work among the Europeans and natives of the station. She organized an interesting little Sunday school among the soldiers' children, but a narrow-visioned chaplain felt it his duty to have it broken up. She began to organize a small orphanage for mountaineers exclusively, and also opened a girls' school, composed wholly of Hindu girls. At that time it was extremely difficult to induce girls to attend school in that part of India, and her success with her little school was considered very encouraging. It soon became the largest school of the kind in the mission, and the girls were so far brought under her influence, that they began to attend the Sunday school and Sabbath service regularly.

As the season passed, the prospects of the work became more encouraging, and plans for an extensive work during the cold season were being formed, when, in the midst of her usefulness, God saw fit to call her home. She died as

she had lived, full of love and trust in Christ. Her death-bed was a scene of holy triumph. When asked if she felt peace, she replied, "Yes, I *cannot* feel otherwise. I have no anxiety for myself in the next world, nor for my husband and child in this." She remembered her missionary sisters with a peculiar interest. "Tell them," she said, "that I had hoped to live and labor with them, but that I am *more than happy* to die." Her babe was baptized by her bedside, and commended by her, with a singular confidence, to the tender care of her Saviour. Her last moments were spent in earnestly entreating a Mohammedan servant to give his heart to God. It was the ruling passion strong in death, — a passion for souls.

Mrs. Thoburn was a woman of "a meek and quiet spirit." She was of a retiring disposition, modest almost to diffidence, always ready to yield to the interests of others, and always seeming to shrink from any leading position. And yet, while quiet and often unobserved herself, she possessed the rare faculty of knowing how to keep all around her in motion. She inspired work, rather than directed it, and her presence was always a signal for activity. She was eminently practical in all her aims, and worked for direct results. She was one of whom it could truly be said, and no doubt will be said in the Great Day, "She hath done what she could." She never wasted either time or strength. She was, in the truest and highest sense of the word, *a missionary*. She had faith in her work. She believed that God had called her to it, and her devotion to it was as unquestioning as her devotion to her Saviour. Nor was her devotion to it merely a vague resolution to do missionary work in India. She knew and felt that her mission was to the souls of the people, and her constant effort was to save souls, to bring them to a living Jesus. She worked directly for this result, and did not work in vain. She has already greeted in the skies some who learned the way of life from her in India. Others who owe much to her instructions are now working for Christ in that far-off land, and through them, though dead, she still speaketh. She was a noble woman, a spotless Christian, a model missionary, and will find an exalted place among the stars that "shine forever and ever."

#### MOHAMMEDAN FUNERAL SERVICES.

BY REV. E. W. PARKER.

THE next morning after pitching our tent in the little grove, we found that we were not far from a newly-made grave of a Mohammedan. As we sat in our tent during the forenoon, a man came to us and recommended our going to the village for a little while, as some women were coming soon to weep over the grave of the departed. We told the man that the crying would not disturb us, nor would we disturb the ceremonies, as we would sit quietly in our closed tent. Our position, however, enabled us, unobserved, to observe the worship, which was such as is usually performed over the graves of this class for a number of days after the burial. Some eight or ten women soon gathered around the grave, and commenced making a sort of whitewash of a light-colored clay, mixed with cow-dung, and with this they washed the entire mound erected over the grave, smoothing it neatly with their hands. This seemed to be a part of the regular daily service; yet while performing it they laughed heartily, talked loudly, and once even got into a sharp dispute among themselves, in which sharp, angry words were used. After this washing and other ceremonies were completed, we were informed by a native, who had also been quietly observing, that the women were now about to cry. Arising, they seated themselves in a circle around the grave, and, clearing their throats, commenced crying and moaning in good earnest. One seemed to be leading, and the others followed in a regular strain, keeping tune and time admirably in their cries, sobs, moans, and lamentations. Where we sat in the tent it sounded as though they were really crying, though in a very *systematic manner*; but looking at their faces we could see that it was all a mere formal ceremony, — "crying without shedding a tear." It is more than probable that these women were not relatives of the deceased, but were employed to perform these funeral rites.

This is but a fair specimen of the heartless, foolish, ridiculous performances of heathen and Mohammedan worship.

As professional women are employed to do the dancing and singing on particular occasions, so oftentimes professional weeping women are employed to do the crying at funeral services, and

around the grave, for some days afterwards. Strangers to these customs observing such ceremonies at a funeral, would conclude that the women of the household were nearly distracted over the loss of some very near and dear friend, so heart-rending would the lamentations appear, mingled as they usually are with tearing of the hair, sobbings, and painful contortions of the body, all naturally expressive of great grief. All, however, would be the heartless show of professional women, paid to weep for the occasion. But the masses of the people are too poor to hire weeping women, and hence have to do their own crying, which is then usually done more quietly, yet much in the manner and tone of the professional weepers.

What can reasonable beings think or mean by such ceremonies? When those women sat around that grave in that heartless manner, could they suppose that such service could please God, or that the spirit of the departed would be pleased with such a show of pretended sorrow? or did they suppose that the spirits were less clever than when living, and could be deceived? We have often asked ourselves these questions, as we have seen the different forms of worship, in the temple and by the wayside, performed in such a careless, unfeeling manner. It has often seemed to us that the worshippers expected to deceive even their gods.

#### SKETCHES OF ORPHAN GIRLS.

BY MRS. M. A. THOMAS.

CINCINNATI BRANCH.

No. 1.

JANE ROOT is one of the old famine girls; a short, fat girl, very dark, and marked by small-pox, and cannot by any stretch of imagination be called handsome. She is clever at her books, however, and quick at most kinds of needle-work. She tries sometimes, we think, to be good, but has a most ungovernable temper, that gives her and us a great deal of trouble.

No. 2.

MATILDA ADAMS. We have two Matildas. The first one called by this name was married two or three years ago. In school she was always good. A famous worker, a good manager, and altogether one of our very best girls. And

we are glad to say that she is now one of the best female helpers in the Moradabad district, where she removed after her marriage.

The second Matilda is a little girl, now about ten,—pretty, quiet, good-tempered. A good scholar for her years and the time she has been with us, and will make a good woman, we believe, though she has not half the energy of the first Matilda.

No. 3.

MARY MORRISON. The first girl that bore this name was not satisfactory. She seemed at first rather promising, but turned out quite the reverse. She did not care for books or work, was generally good-tempered, but seemed to think her mission was *to be married*. Accordingly, she fulfilled the desire of her heart last year sometime, and from all we can learn continues as useless as ever.

The little girl who now bears the name, came to us last year, and from the first has been a poor little invalid. There is not much hope that she will ever be any better. She came just after the last famine, and though she seemed ill, we thought it the effect of bad food or starvation, and that she would eventually recover; but we find she is one of the many victims of hereditary disease we so often see here. She is a constant sufferer.

#### PHILADELPHIA BRANCH.

No. 1.

MAHALA AMES was a Mohammedan girl. She came in 1862, and had been trained for a dancing girl. She is rather fair and is good-looking, tall, and slender. She is very lively and chatty, when she is not put out; is generally good-tempered, intelligent, and capable of doing a great deal of good. She has been a member of the church for several years, and has *spells* of being very good; but she is one of those impulsive creatures, that always go to one extreme or the other, and it seems impossible to say what she will be, as it so entirely depends on the influences around her.

No. 2.

ISABELLA BRANNON. The first girl that bore the name is married. The second is a little girl of ten. She has been in the school a long time, is able to read in Hindee and Urdu, and is grow-

ing quite a clever child. She is not pretty, nor very good, but is improving in her temper, we think.

## No. 3.

CHARLOTTE CROCKETT. We have had two girls of this name also. The first was married some years ago. The second is a girl of twelve, — a quick, impulsive child, and very ready to learn. Her father and mother were both Christians, and she is trying very hard to be good; can pray and talk like a preacher in class-meeting, and can use her tongue readily on most occasions. We think her a promising child altogether, notwithstanding some faults.

## No. 4.

NANNIE MITCHELL TURNER is a nice little girl whom we have known ever since she was a baby, as her father and mother were both Christians. She has been in the Orphanage about four years. She is a sweet singer, a pretty-looking child, and is greatly improved. Since she found that she had friends in America who were interested in her, she is making great efforts to improve, and is growing more womanly every day.

## No. 5.

EMMA HEDGES was one of the four girls who were sent us from Philibeet. They were taken from an old prostitute there, who was very loth to lose them, and especially Emma, who is rather fair and pretty. She is a quiet, good-tempered girl, and made good progress while in school; is never very demonstrative. She was recently married, and we have not yet named any one for her.

## No. 6.

CASSIE ROWLAND is another of the four girls mentioned. She is not as quick to learn as either of the others, but is rather a good girl in other respects. She is a member of the church, and, so far as we can judge, is consistent. She is about sixteen or seventeen years old.

## ST. LOUIS BRANCH.

## No. 1.

MARY E. NINDE is one of our very best girls. She has been a member of my class for six years, and her testimony there has always been clear and decided; her life has been consistent, and we have every reason to believe her a sincere and

devoted Christian. As to personal appearance, she excels most of the girls, as she is fair and pretty, tall and slender. She is excellent at all kinds of needle-work, keeps herself, her room, and her girls in good order, and is, withal, a good scholar.

## No. 2.

WINONA KINGSLEY is a little girl who was sent us a few months ago from Moradabad. She seems a quiet, good-tempered child, but has not been with us long enough for us to judge of her any further than this. She is about ten years old.

## No. 3.

MIRIAM SIMPSON. A girl of sixteen or thereabouts, very lively and good-tempered. A good girl altogether, not to say one of the favorites. She is one to make herself loved and noticed anywhere. She is a good scholar, too, and a consistent Christian, always ready to lend a helping hand wherever she is needed, and is always bright, talkative, and entertaining. We should miss her greatly from the school.

## No. 4.

BELLE LEONARD is a new girl, but is quite a character already. She seems equally ready to abuse or make love to her room-mate and all around her. She is bright, sparkling, witty, and impulsive. She is quick to learn, but thinks she does not care much about being learned in books; would rather spend her time in play and in singing. She is a very happy child, and makes plenty of fun for all the girls.

FANNY GARRETTSON HYDE, BIBLE READER  
IN MORADABAD.

ACCOUNT WRITTEN BY HERSELF.

*Translated by Mrs. Parker.*

My parents were Hindoos of the shepherd caste. I had one sister and two brothers. When a little girl, I used to go out in the fields to help watch the cattle, and I was very naughty sometimes, stealing and doing other things that are wrong. One day my father, for some reason, beat my mother, and she, in her anger, took her children and ran away. We went to a town named Tanda, and, after a few days, my little brother died; then the other brother went back



to my father. My mother and I did what work we could get, and thus obtained our food. In a few weeks my mother died, and I was left alone, and used to sit and cry all day long, until I was taken by the police and sent into Moradabad, where orphan girls were being collected.

I remained seven months in Moradabad, and then was sent with several other girls to the Orphanage in Lucknow. For two years I was very sick; at one time, for twelve days, I only took water in my mouth, being unable to swallow anything else. Mrs. Pierce and Mrs. Messmore were very kind, and did all they could to relieve me. No one thought I could live, and those about me said, "This girl will die, she cannot live." But at last, through the great kindness of my Heavenly Father, I was restored, while three of my companions died.

Soon after this the school was removed to Bareilly, and I was there seven years. Mr. and Mrs. Thomas, who had charge of the school, were very kind to me, and gave me such valuable instruction that I shall always be very grateful to them, as well as to the lady whose name I bear, who supported me while in school.

One Saturday, in the month of January, 1864, I received the forgiveness of my sins, and was made a new creature in Christ Jesus. After this, Mrs. Thomas gave me a class to teach, which I taught three years. I was married Jan. 31, 1870, to Yonus Ami, a native preacher. He was formerly a Brahmin, but had been a Christian five years. After my marriage, I came to Moradabad to live. For nine months I taught a school among the heathen; since that time I have been employed as a Bible reader.

My faith is strong in God, that as he cared for his servants in olden times, so he will care for me, though I am very unworthy, and give me strength and grace for the work I have to do and for the trials which may await me. I am very thankful to the dear lady who now assists me, that I may work for God. Please pray for me, that I may do, not my own will, but the will of my Heavenly Father, and that I may so labor that it will not be in vain that you have sent your money for this work. I should be very glad to see you; but as that may not be in this world, will you kindly send me your photograph, that I may, by looking at it, receive comfort.

Please give my love to all the ladies who are interested in my work.

Your servant in the Lord,

FANNY GARRETSON HYDE AMI.

Moradabad, July 19, 1871.

Fanny has omitted an interesting fact concerning herself. Since coming to Moradabad, she has found her friends, who live about forty miles from here, in the village where she was born. She and her husband recently spent several days in the village. Her father and brother are still living, and were delighted to see her. The people in the village all remembered her, and thought it a very strange thing that they saw her again. They all said such a thing had never happened in their village before. Fanny had great hope at one time that her brother would become a Christian, but I have heard nothing of it recently.

L. S. P.

The following facts and plain words are from the writings of a China missionary:—

It is said that Buddhism has about 500,000,000 of followers, living in China, Japan, Borneo, Sumatra, Siam, Ceylon, Hindoostan, etc. Buddha, the great head of this idolatrous church, is usually represented by an enormous wooden image, often dressed in rich silks, with costly jewels glittering on his forehead, breast, and hands. No less than a million of priests guide these deluded hundreds of millions in their superstitious ignorance. For fifteen hundred years has this false religion darkened the minds and hardened the hearts of the thirty generations which have passed into eternity during these years. And yet the church in Christendom seems asleep! Fifteen thousand ministers of the gospel in the United States, with a population of 30,000,000, and two hundred in China, with a population of 400,000,000! The church in the United States gives less than twenty-five cents a member for the conversion of the heathen world, while the native Christian churches of Asia give more than one dollar to each member for the same purpose! The Buddhists in China pay four times as much annually to support their religion, as the Christians of the United States do to support the Gospel! These are not guesses, but facts. When will Christians awake to their responsibility?

ties to the heathen world? No wonder we find it difficult to maintain the conflict with the world around us. We are not doing our duty as a church. "Go ye into all the world," said the Saviour. But we will not go. Would a military commander dare treat the order of the chief, as we do the command of our risen Lord? Would a mercantile agent interpret thus loosely, or thus despise, the instruction of his employer? The condition of the heathen world going to destruction, is scarcely more melancholy than the Christian church asleep."

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### HEATHEN WOMAN'S FRIEND.

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BOSTON, OCTOBER, 1871.

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LETTERS are almost daily received, asking if the July FRIEND can still be furnished. As it is the Annual Report of the Society, containing a fine map of the mission-field of our church in India, and interesting reports of our work there, it is natural that new subscribers should wish their subscriptions to commence with it. To meet this desire, unless contrary instructions are received, the agent will fill all orders from July, the commencement of the third volume, until further notice.

When orders for the paper are sent in, it should always be stated whether the lists are made up of new subscribers, or are renewals of old subscriptions.

WE would call attention to the change of the Corresponding Secretary of the Philadelphia Branch. Mrs. Eastlacke, who has served so faithfully since the organization of the Branch, has left America for a residence in Germany, and Mrs. Rev. J. T. Gracey, who is well qualified for it by personal missionary experience and love for the work, has been elected in her place. Mrs. Gracey's address is Media, Pennsylvania.

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### THE RULE OF THE MOUNTAIN: "ALWAYS FORWARD, NEVER HALTING."

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I SHALL never forget a lovely afternoon in July, when, as I walked up among the vineyards that climb the hills behind Montreux, I thought I would prolong my walk to the top of a wooded

mountain that towered up before me. As I emerged from the walls of the vineyards, I accosted a peasant woman, who, with her panier on her back, was wending her way to the chalet on the high pasture, near the summit, which is four thousand feet above the level of the sea. She was carrying up some supplies, needed by the dwellers in the chalet, to return laden with milk and butter.

After telling me how to reach the mountain top, she said, in her French patois, "You are walking too fast: the rule of the mountain is, to walk on steady, never halting, — not too fast in the beginning." And so we went on, I keeping step with her, looking the while at the broad, green mountain slope on the other side of the valley, broken with wooded ravines, and dotted with chalets here and there over its ample surface, up which the evening shadows were stealing, while clear in the soft stillness sounded the tinkling bells of the cows, and the musical call of the peasants driving them home. Leaving the road that skirted the brow of the hill, we plunged into a deep, dark pine wood, with its tall, straight trunks supporting the leafy canopy, and its soft carpet of needles. Then my guide turned aside to the chalet in the open pasture, leaving me to continue my upward path through the wood to the grassy hill beyond.

The wonderful beauty of that evening landscape will be to me "a joy forever," while all the weary steps by which it was attained were at once forgotten. The fair pasturages below Glion lay far beneath me in the deepening shadow, while the *Dent de Jamin*, and the other tufted abrupt peaks of the Jura range lifted above them were bathed in the evening sunshine. The lake of Geneva was blue as a sapphire, while exquisite rose tints were illuminating the rocky Alpine mountains on its opposite shore, and the snowy pinnacles of the *Dent du Midi* in the distance. Mountain and valley, forest and lake, had an ideal beauty in the changing, glowing hours of that radiant sunset. I had followed the rule of the mountain, — "always forward, never halting," — and the wide-spread glory was given to me as a perpetual possession.

May we not remember with profit the rule of the mountain, as we climb our hill of difficulty? The ascent may be steep, the steps wearisome,

but we have only to take one at a time, — "always forward, never halting," — and the most lofty eminence will be reached. One annual gift obtained, one heart and soul fully won to the work, one earnest word spoken, one fervent letter written, one believing prayer offered, one meeting made to glow with honest, earnest purpose, — these are only steps taken, one at a time, but they are leading upwards. The low valley grounds are left, the exhilarating mountain air already fans the brow and braces the nerves. The ascent becomes easier to the trained muscles; the mountain flowers, bright and lovely, bloom on their mossy beds; the soft hillsides smile in their beauty, and, echoing from their green pastures, we catch the song of those who are looking after the wandering sheep, and gathering them into the fold.

Still upwards, it may be through dark forests of gloom, but the mountain top will be gained, and the fair land of promise revealed; a land redeemed from idolatry and sin; peaceful homes, the dwelling-place of Christian families, with a new light on their brows, and a new hope in their hearts; childhood rejoicing in a new sense of freedom; men and women working with glad hearts in the vineyard of the Lord; fields white to the harvest, and laborers gathering it in; "mountains and hills breaking forth into singing, while all the trees of the fields clap their hands."

On such a hill of vision, the weary steps will no longer be remembered; "the things which are behind" will be forgotten, and in the "satisfying blessedness" of the hour when the prospect so glorious to the eye of faith is revealed, there will be an abundant reward for obedience to the law of the mountain: "Always forward, never halting."

J. M. O.

#### OUR FIRST MISSIONARY.

THE Northwestern Branch has sent its first missionary to India, — Miss Jennie M. Tinsley, of Indianapolis, Indiana. She goes to England and Ireland, to visit her relatives, intending to join the missionary party from New York in Liverpool.

Miss Tinsley attended our Branch Anniversary, last May, in Chicago. The ladies who were at the forenoon meeting will not soon forget the beautiful simplicity of her appeal for

their sympathy and prayers for herself and her work.

Our "farewell meetings" in Indianapolis were most interesting. Monday afternoon, a missionary prayer-meeting was held in Meridian Street church. The burden of the petitions was for the baptism of the Holy Spirit upon Miss Tinsley, to help her through the severe ordeal of leaving her friends, and to lead her to the largest usefulness. Tuesday afternoon, a meeting in the interest of the higher Christian life was held in Asbury church. The Lord answered prayer most graciously. The Comforter came to our missionary, filling her with "fulness of the blessing of the gospel of Christ." Tuesday evening, a meeting was held in Robert's Park church. Dr. Andrus presided. Mrs. I. R. Hitt, of Chicago, Mrs. Dr. Seymour, of Jeffersonville, Ind., Miss Tinsley, Mrs. Willing, and Dr. Holliday, spoke to the people. The meeting was most satisfactory and enthusiastic.

Wednesday afternoon, a similar meeting was held on the Aeton campground, near the city. Wednesday evening, the ladies of Meridian Street church (of which Miss Tinsley is a member) gave her a "farewell social." A cheerful earnestness marked the hour. The "good-bys" were full of hope.

We need hardly request for our missionary the fervent and constant prayers of the women of the Northwestern Branch. We know you will remember her. She is well prepared, by natural endowment and by culture, for strong work; yet, without the special help of the Holy Spirit, she will be powerless. From the home of every western Methodist woman, be it in "marble front" or prairie cabin, let prayer go to God daily for the unction of the Holy One to accompany her every effort to win lost souls.

J. F. WILLING.

A SISTER from Michigan sends the following earnest news for the readers of THE FRIEND: —

"Will you excuse the liberty I take in suggesting a thought concerning our little paper, THE HEATHEN WOMAN'S FRIEND?"

"As I have read it and gone with tear-bedimmed eyes to my closet to ask again for the abolishing of all idols, and the hastening of the coming of that kingdom, of which it is said, 'Of its in-

crease and peace there is no end.' I have so earnestly wished that every eye might rest upon its pages. I know that it has a great mission.

"I am asking every one with whom I converse, who takes it, to take particular pains when they read it through, to send it to some one who does not have it, that thus each number may be kept working constantly. And now, my suggestion is, that you request each subscriber to read her paper carefully, and then to send it to some one whose heart is not already touched with the necessity of working with her might. I know that by the information thus gained, many more would be led to esteem it a privilege to contribute their mites and prayers for the spread of the 'Glad Tidings.'"

### Children's Corner.

#### MISSIONARY HYMN.

LITTLE soldier, raise your banner,  
Let it wave o'er land and sea;  
On its folds, in golden letters,  
Be this motto, "Mercy's Free."  
Bear it to the Isles of Ocean,  
Plant it on the pagan shore;  
Shout the tidings to the nations,  
Jesus reigns forever more.  
Bid the heathen, in his blindness,  
Worship idol gods no more;  
Tell him how the blessed Saviour,  
Dying, opened Heaven's door.  
Tell him of the wondrous story,  
How He died on Calvary;  
How He gave himself a ransom;  
Tell him of Gethsemane.  
Tell the poor benighted mother,  
Blindly groping for the way,  
Jesus can her sorrows lighten,  
Turn her night to brightest day.  
Bid her join the holy anthem,  
Swell the strain from sea to sea;  
Shout with joy the glad hosanna:  
God is love, salvation's free.  
Send in faith your little offering,  
God will watch the seed thus sown;  
And when we are least expecting,  
It will swell and bud and bloom.  
Little soldier, raise your banner,  
Let it wave o'er land and sea;  
On its folds, in golden letters,  
Be this motto, "Mercy's Free."

#### SHWAY DAGÓN.

THIS remarkable Pagoda is one of the largest and most beautiful of the Buddhist temples. It is situated on an eminence overlooking the city of Rangoon, in Burmah. The building is *solid*, and of great size. It is composed, first, of an immense square platform, then an enormous dome rising from the platform, and then an umbrella-shaped pinnacle, which crowns the whole. The rim of this umbrella or canopy is hung with bells of *gold*, and as the air puts them in motion, the golden tinkling sound seems to come to the listeners below like music from the skies. Round this immense central pagoda are small open temples, where the idol in different forms is exhibited. In one of them is a reclining figure of Buddha, *sixty feet long*. In another is an immense bell, so large that four or five persons can stand inside it. It is considered an act of worship to strike the bell, giving one or more blows on the outside. On the steps leading to the pagoda may be seen men and women selling gold-leaf and prayers! The worshipper coming to the pagoda purchases as many pieces of gold-leaf as he thinks he can afford, and then affixes them on the side of the dome. This is *worship*! Then, the prayers — are extracts from the life of Buddha, written on decorated and gilt paper, then attached to slender reeds, which the purchaser takes and waves before the pagoda, or before the idol, and this, too, is worship. A great festival is held here on the Burmese New Year's Day, which is a sort of religious revel. "The pagodas were thronged by a crowd of all ages, with young men in festive array, smoking Burmese cigars, under the sacred noses of the Buddhas!" "Every man, woman, and child tumbled down on their knees, laid down their offerings of flowers and food, and waved their little flags, then rose up and laughed, chatted and jested, smoked cigars and munched sweetmeats as jolly as ever. The principal worship consisted in striking the great bell with a mallet, or a piece of deer's horns, and the women and children hammered away as if their salvation depended upon making them boom." — *Friend of India*.

Dear children of happy America, did you ever try to count a *million*? It is a great task. But there are more than five hundred millions of people who know no better religion than this; who think this nonsense will make them like — what? well, like *Buddha*. Like the *idol*? Ah, many of them seem as senseless as the idol; and all are depraved, gross, sensual, dark, and superstitious. They are perishing — *four millions* of them dying every month, dying an idolater's death; and very few of these five hundred millions have ever heard of Jesus, — of the living Redeemer. Will not the dear children of America pray much and often that these millions of idolaters may soon turn from the worship of the image of a *dead man*, to the heart worship of Him who is alive forever more?

When we were in Burmah, one of the missionaries told us that he once saw a little boy standing at the door of a house eating a monkey that had died, and was

\* In the great temple at Bangkok in Siam there are between nine hundred and one thousand idols, the principal one being 165 feet in length. This image is built of brick, and is thickly gilded through its whole extent. The soles of the feet are sixteen feet in length, and are inlaid with mother-of-pearl in an exquisite manner.



roasted as it had died, without being cleaned inside or out! That boy's mother believed it would be a sin to kill any animal for food, but she and all the Buddhists would eat anything that died! Such is their idea of sin.

C. V.

THAT some of our little readers may know what others are doing, we make the following extract from a letter recently received from a Sunday-school teacher in Vermont:—

"Some of the money has been earned by picking berries. Others have done little household duties. One little girl brought some pennies she had earned by hunting a hen's nest for her uncle. You will be glad to know that they have a missionary spirit, which I am endeavoring to foster. They have been only three months in collecting the above sum (\$12.50)."

"Dear little girls, do not be satisfied with merely giving stray pennies that cost you no work. Do something—earn your money. Then your hearts will grow to love these little heathen children, your thoughts will turn towards their welfare, and plans for helping them to know the love of Jesus will drive away envious wishes and selfish ways."

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 234 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORT OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Fitchburg, Mass.	Mrs. Rev. J. S. Barrows,	20	30
St. Albans, Vt.	Mrs. Emma A. Beeman,	24	20
Ascutneyville, Vt.	Mrs. C. J. Haskell,	12	14

Life Members.—Cambridgeport, Harvard Street Church, Mrs. Rev. I. G. Bidwell. Malden, Mrs. Rev. S. J. Jones. New Haven, Mrs. J. J. J. Jones. Mrs. Rev. A. A. Hill.

### CINCINNATI BRANCH.

Ontario, Richland Co., O.	Mrs. Dr. McIlvaine,	22	7
East Toledo, O.	Mrs. M. M. Barlow,	55	5
Perkins, Erie Co., O.	Miss Susan Banks,	30	14
Circleville, O.	Miss Mary Miller,	55	20
Bourneville, Ross Co., O.	Miss Alice Igon,	15	
Sugar Grove, Fayette Co.	Miss Josephine Johnson,	30	6
Bainbridge, Ross Co., O.	Miss Laura Kelly,	21	8
Mt. Vernon, O.	Miss Louisa Bowers,	20	4

Lewis Chapel.	Miss Winnie Smith,	40	13
Moorfield (Clark Co.)	Miss Mary Hedges,	40	40
West Liberty, Logan Co.	Mrs. M. L. Ordway,	40	18
Rootstown, Portage Co.	Mrs. Dr. Powers,	40	9
Randolph, "	Mrs. Brainerd,	29	9

Life Members.—Wesleyan Coll., Cincinnati, O.; Mrs. Lucy H. Parker, Miss Mary F. Langley; Sidney, O., Mrs. Anna Wykes; St. Clairville, O., Mrs. Elizabeth Taylor.

Mrs. B. R. Cowen, Cor. Sec.

### NEW YORK BRANCH.

#### ADDITIONAL LIST.

Honorary Life Patron.—Eliphalet Remington, Esq. Life Members.—Mrs. Ruth M. Brnt, Ithaca; Mrs. L. Apgar, Ithaca; Mrs. Rev. B. Shove, Ithaca; Mrs. George Elliott, New York; Mrs. Carter, N. York; Miss Hannah Hammond, Monticello; Mrs. W. Izard, Clayton, N. J.

### ORPHANS SUPPORTED IN THE BAREILLY ORPHANAGE.

	Patrons.
Marilla Pierce,	First M. E. Church, Syracuse.
Persis Peck,	Centenary Church, "
Hannah Hammond,	Miss Hammond, Monticello, N.Y.
Cynthia Ward White,	Ithaca Aux.

C. BUTLER, Cor. Sec.

## RECEIPTS OF THE W. F. M. S. FROM JUNE 15TH TO SEPT. 1st, 1871.

### NEW ENGLAND BRANCH.

Maine.—Keut's Hill Aux'y, through Mrs. Joseph L. Morse, \$27.00; Corinna, through Mrs. J. W. Atkins, \$5.00; Elliott, through Miss Lizzie A. Goodwin, \$2.75; Yarmouth Camp Meeting, \$3.61; Union, Me., through Mrs. J. N. Marsh, \$5.50. Total, \$43.86

New Hampshire.—Tilton, through Mrs. Wm. A. Colby, \$6.25; Londonderry, \$1.15; Marlow, through Mrs. P. E. Fox, \$7.00. Total, 14.40

Vermont.—St. Alban's Aux'y, thro' Mrs. Emma A. Beeman, \$6.25; Alburgh Centre, thro' Mrs. Wm. T. Soule, \$6.00; East Burke, through Miss Ella B. Cushing, \$8.00; Hardwick, thro' Mrs. Silina E. Hathaway, \$6.50; Vermont Camp Meeting, \$3.61. Total, 30.36

Massachusetts.—Boston, Bromfield St. Church, \$2.00; East Boston, Meridian St., thro' Mrs. E. F. Porter, \$14.00; Saratoga St., thro' Miss Cushing, \$8.00; Charlestown, Trinity Ch., \$50.00; for the support of a Bible Reader, from D. H. L., \$60.00; Cambridgeport, Harvard St. Ch., thro' Mrs. J. C. Chase, \$39.00; Miss Nancy A. Young, \$1.00; North Bridgewater, Miss Deborah S. Thayer, \$1.00; Malden, thro' Mrs. M. C. Waitt, \$20.00; Fitchburg Ch., Aux'y, thro' Mrs. J. S. Barrows, \$13.00; Nahant, Rev. Wm. E. Huntington, \$8.00; Leominster, thro' Miss Lottie A. Stratton, \$7.00; Sudbury Aux'y, \$3.00; Woburn Aux'y, thro' Miss L. M. Knowlton, \$3.00; Chicopee, thro' Mrs. Belle H. Doane, \$23.00; North Adams, Mrs. Judge Rockwell, \$1.00; Springfield, Trinity Ch., thro' Mrs. Chapman, \$15.00; Florence St. Ch., thro' Mrs. M. R. Searle, \$8.00; New Bedford, Pleasant St. Ch., \$10.00; County St. Ch., \$5.00; Holliston, Mrs. Silas Alexander, \$1.00; Colerain, thro' Mrs. S. C. Roy, \$2.00; Hamilton Camp Meeting, \$23.07, \$20 of which constitute Mrs. Amanda Smith a L. M.; Lynn Aux'y, \$124.43. Total, 514.50

Connecticut.—New Haven, thro' Mrs. M. E. Allen, \$56.00; \$40 for the support of a Bible Reader. Norwalk, thro' Mrs. H. N. Simmons, \$29.50; New London, thro' Miss Nancy Hempstead, \$10.00. Total, 95.50

Beanfort, S. O., Mrs. Rev. George Newcomb, 1.00

Total, \$699.62

Mrs. Thomas A. Rich, Treas.

706 Tremont St.

### NORTHWESTERN BRANCH.

Illinois.—Decatur, First Church, \$30.00; Evanston, \$39.00; Belvidere, \$20.00; South Rockford, \$3.32; Marengo, \$7.53; Parks Corners, \$5.00; Ottawa, \$21.00; Chicago, Trinity, \$21.00; Normal, \$1.20; Griggsville, \$20.00; Manchester, \$7.00; Marseilles, \$4.00; Roscoe, \$7.00; Geneva, \$5.10; Lee Centre, \$11.64; Flora, \$1.90; Big Foot, \$9.00; Light House, \$10.25; Morrison, \$11.65; Ashton, \$11.60; Chicago, Ada St., \$12.90; Mrs. W. F. Stewart, for orphan, \$10.00; Rock Island, \$10.00; Elgin Woman's Society, \$22.50; Elgin, Young Ladies' Society, \$5.00; Kansas, \$3.15; Effingham, \$5.10; Ringwood, \$7.25; Lyndon, \$5.00; Young America, \$5.00; Rockton, \$3.75; Rockford, Third St., \$15.00; Chicago, Park Avenue, \$21.50; Wenona, \$10.00; Sycamore, \$3.00; Garden Prairie, \$9.00; Young Ladies' Mission Band, Court St., Rockford, \$50.00; Grand View, \$3.50; Chicago, Grace, \$40.00.—Total, \$406.84

**Indiana.**—Michigan City, \$10.00; Fort Wayne, Berry St., \$25.00; Madison, Trinity, \$11.00; New Albany, Wesley Chapel, \$9.00; Walkerton, \$3.65; Greensburg, Centenary, \$6.00; Goodland, \$10.50; Thorntown, \$6.00; Jeffersonville, \$6.40; Madison, Wesley Chapel, \$8.00; Rising Sun, \$16.65; South Bend, First Ch., \$14.00; Elizabeth Black, Farmersville, \$50.00; Vernon, \$3.25; La Fayette, Ninth St., \$12.50; Indianapolis, St. Johns, \$43.00; Indianapolis, Meridian St., \$83.50; Anrora, \$20.00; Stockwell, \$10.00; South Bend, Michigan St., \$8.75; Indianapolis, \$12.62; Mrs. E. R. Adams, \$7.85; Milton, \$5.00; Westville, \$13.15; Mishawaka, \$7.75; Morris Hill, \$31.62; Connersville, \$7.00; Franklin, \$8.50; La Porte, \$12.75. Total, \$461.43

**Wisconsin.**—Wauson, \$20.98; Milwaukee, Summerfield Ch., \$7.00; Fond-du-Lac, \$39.80; Beaver Dam, \$10.00; Omro, \$6.40; Milton, \$7.00; Ripon, \$16.25; Appleton, Wis., memberships, \$17.00; Life members, \$100.00; Wauwatosa, \$10.00; Sheboygan Falls, \$12.00; Appleton, Young Ladies' Soc., \$5.63; Fort Atkinson, \$24.28; Kohkonong Class, \$3.72; Delevan, \$11.00; Waukesha, \$17.33; Oshkosh, \$15.01; Magnolia, \$2.75. Total, \$237.15

**Michigan.**—West Leroy, \$15.42; Penfield, \$3.00; Flushing, \$3.25; Eaton Rapids, \$6.50; Burton, \$11.49; Chesaning, \$3.60; Constantine, \$12.65; Saint Johns, \$9.35; Grass Lake, \$7.06; Paw-Paw, \$8.00; Decatur, \$14.00; Greenville, \$7.75; Hartland, \$5.00; Lansing, Delta Soc., \$8.65; Water Town Centre, \$10.25; Three Rivers, \$16.12; Dowagiac, \$12.00; Hudson, \$31.00; Homer, \$3.00; Oshtemo, \$5.00; Grand Rapids, \$20.00; Sturgis, \$8.25; Waconia, \$7.00; Rochester, \$12.00; Lapeer, \$20.50; Mosherville, \$24.50; Mt. Morris, \$6.30; Centerville, \$5.50; Utica, \$11.00; Clarkston, \$6.40; Moscow, \$5.62; Galeburg, \$9.87; Hanover, \$4.00; Osseo, \$3.75; Burr Oak, \$1.00; Tekonsha, \$6.00; Romeo, \$7.60; Dauville, \$3.79; Cassopolis, \$4.00; Niles, \$16.00; Pipestone, \$3.75; Hartford, \$4.00; Trenton, \$12.50; Portsmouth, \$14.00; Portland, \$15.00; Mendon, \$5.75; Dexter, \$7.00; Detroit, Central Ch., \$37.00; Farmington, \$13.00; Howell, \$5.00; Parkville, \$5.90; Plainwell, \$10.00; Pinckney, \$10.00; Grand Ledge, \$4.00; Calumet, \$15.50; Greenbush, \$3.25; Leslie, \$3.95; Litchfield, \$12.00; Oxford, \$3.75; Ionia, \$5.25; Burlington, \$3.45; Ypsilanti, \$6.65; Battle Creek, \$12.15; Grand Ledge, Oneida Soc., \$2.30; Tompkins & Springport, \$9.00; Saranac, \$15.00; Jonesville, \$5.50. Total, \$643.07

Total amount received, \$1,748.49  
Mrs. C. H. FOWLER, Treas.,  
66 Washington St., care Hitchcock & Walden.

## ST. LOUIS BRANCH.

**Missouri.**—Union Ch., St. Louis, \$7.00; Central Ch., St. Louis, \$15.50; Mr. S. T. Morris, for support of orphan, \$30.00; Springfield, \$13.50. Total, \$66.00

**Iowa.**—Mt. Pleasant, Ashbury Chapel, \$50.00; Mt. Pleasant, Main St., \$35.65; Muscatine, \$10.65; Vinton, \$13.00; Mechanicsville, \$7.00; Sahula, \$10.00; Des Moines, \$6.00; Circula, \$5.00; Marengo, \$2.00; Mt. Vernon, \$5.00; Waterloo, \$25.00. Total, 169.30

**Minnesota.**—Patrieville, \$3.25; Winona, \$15.60; Owatonna, \$22.00; Castle Rock, \$1.75; Fairbanck, \$8.00; St. Anthony, \$10.00; Red Wing, \$9.00; Anoka, \$7.50. Total, 77.10

**Kansas.**—Individual memberships through Miss Leonard, 9.00; Donations, \$2.75; Miss Louisa M. Rush, Enreka, .85; Atchison, \$5.00; Topeka, \$12.15; Paola, \$2.50. Total, 32.25

**Nebraska.**—Individual memberships, through Miss Leonard, \$8.00. Total, 8.00

Money paid for Record Books, and refunded by Mr. I. R. Hitt, of Chicago, \$7.00; left at my residence by Miss Sappington, without advising me as to where it came from, \$9.25. Total, 16.25

Total amount received, \$368.90  
Mrs. W. A. JONES, Treas.,  
17 South 16th St., St. Louis.

**CORRECTIONS.**—In the September FRIEND, the auxiliary at Topeka, Kansas, is reported as having 14 members, instead of which 114 should have been reported.

The names of the following orphans were omitted from the list published in September: Minnie Simpson, Winona Kingsley, M. E. S. School, Winona, Minn.; Mary C. Hinde, Belle S. Leonard, Berean Bible Class, M. E. S. School, Winona, Minn.

In the Treasurer's Report in the August No., the item, "Rev. T. J. Williams, support of an orphan, \$30.00," should be credited to Missouri, instead of Kansas, as reported.

## PHILADELPHIA BRANCH.

**Pennsylvania.**—Mansfield, per Mrs. Lydia Baker, \$7.50; Smithfield St. Ch., Pittsburg, per Mrs. J. A. Berry, \$70.00, \$20.00 of which make Mrs. A. B. Leonard a life

member; Liberty St. Anx., Pittsburg, per Miss Mary Hemming, \$100.00, \$30.00 of which supports an orphan named Oakalla Shallenberger; Lancaster, per M. M. Sanderson, \$5.00; Harrisburg, per Mrs. T. W. Bnffington, \$10.00; Carlisle, per Mrs. J. D. Brown, \$68.81, \$60.00 of which are a private contribution for the Orphanage at Bareilly; Providence, per Mrs. F. W. B. Judd, \$6.00; Carlisle, per Miss Sue M. Bunn, \$10.90; Meadville, per Mrs. E. W. Laffer, \$35.00; Sheakleville; Mrs. C. M. Smith, \$15.77; Altoona, Mrs. G. W. Keasler, \$24.52; Philadelphia Trinity, \$2.00; Kensington, \$1.00; Arch St., \$23.00. Total, \$381.50

Mrs. A. W. RAND, Treas.,  
2015 Spring Garden St., Phila.

## CINCINNATI BRANCH.

**Ohio.**—Bellefontaine, \$24.22; Quaker Bottom, \$12.75; McArthur, \$19.00; Hillsboro, \$17.86; Sidney, \$54.00; Zanesville, \$36.00; Pratt, \$9.28; Swan, \$3.25; Athens, \$15.75; Bolivar, \$10.00; Ashland, \$14.61; Cin. Wesleyan Female College, \$40.00; Versailles, \$6.00; Johnstown, \$6.00; Erie St., Cleveland, \$34.00; East Cleveland, \$15.00; Portsmouth, \$21.00; High St., Springfield, \$41.50; Bainbridge, \$12.75; Rev. I. S. Loyd, quarterly instalment for Bible reader, \$15.00; Penfield, \$28.50; William St., Delaware, \$60.00; St. Paul, Delaware, \$36.00; Grace Ch., Piqua, \$3.60; Mt. Pleasant Chapel, \$6.00; Shelby, \$17.40; Mt. Pleasant (Snan), \$7.00; Clarksburg, \$13.50; Walnut St., Chillicothe, \$35.00; Marion, \$25.35; Washington (C. H.), \$10.00; Greensburg, \$9.15; West Bedford, \$12.50; Day Run, \$3.75; Sandusky, \$11.25; Hamden, \$7.00; Zaleski, \$5.00; West Jefferson, \$3.25; Bucyrus, \$23.00; New Castle, \$5.00; London, \$17.15; Enreka, \$4.00; Wesley Chapel, Columbus, \$5.75; Painesville, \$12.00; Westerville, \$27.00; Locust Grove, \$16.00; Greenville, \$6.50; Irwin, \$4.00; Akron, \$17.00; Berea, \$35.00; Glady, \$8.00; Geneva, \$14.00; Lancaster, \$30.25; Scoville Av., Cleveland, \$212.00; 1st Ch., Urbana, \$28.77; 2d Ch., Urbana, \$10.00; White Chapel, \$10.50; Amesville, \$16.00; St. Clairsville, \$28.00; Concord, \$10.50; Belleair, \$13.80; S. E. Wellington, \$3.00; Elyria, \$12.65; Plymouth, \$18.00; Mrs. Ingeltrite, Mt. Vernon, \$1.00; Winton Place, Cin., \$30.00; Wapakoneta, \$7.50; 1st Ch., Cleveland, \$20.00; Maumee City, \$20.00; High St., Springfield, \$44.00. Total, \$1,417.49

**Kentucky.**—Union Ch., Covington, \$38.46; Lexington, \$45.00; Catletsburg, \$11.00. Total, 94.46

Total amount received, \$1,511.95  
Miss H. A. SMITH, Treas.,  
68 W. 7th Street, Cincinnati.

## BALTIMORE BRANCH.

Baltimore City Station, \$50.00; Wesley Chapel, \$52.15; North Baltimore Station, \$96.82; East Baltimore Station, \$23.94; Exeter St. Ch., \$18.81; Grace Chapel, \$63.20; Entaw St. Ch., \$32.25; Union Square Ch., \$50.00; Hartford Avenue Ch., \$26.51; Caroline St. Ch., \$20.66; Broadway Ch., \$41.13; Columbia St. Ch., \$100.40; Emory Ch., \$11.45; High St. Ch., \$36.05; Fayette St. Ch., \$10.00; Strawbridge, \$15.00; Madison Avenue, \$39.00; Fayette St. Meth. Protestant Ch., \$49.00; Highland Chapel, \$5.00; Charles St. Ch., \$51.50; Pikesville, Baltimore Circuit, \$68.60. Total, \$916.47

MISS MARY SMITH, Treas.,  
40 Pleasant St., Baltimore.

## THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

## EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. N. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart

This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal church. All communications designed for publication in THE FRIEND should be addressed to Mrs. Wm. F. Warren, 117 Prospect Street, Cambridgeport, Mass.

Names of subscribers and all communications concerning the business of the paper should be addressed to the agent, Mrs. L. H. Daggett, 36 Bromfield Street, Boston, Mass.

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# HEATHEN WOMAN'S FRIEND.

Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah lxii. 11.*

VOL. III.

BOSTON, NOVEMBER, 1871.

No. 5.

## SISTERS, MAY WE NOT HELP?

BY H. A. FOSTER.

THEY stood about him as he sat at meat,  
Though in a leper's house the board was spread,  
When, pressing through the throng, with timid feet,  
A woman came, with ointments rare and sweet,  
And poured them plenteous on the Master's head.

"Wherefore such waste?" the astonished people cried;  
"Such lavish squandering of a costly store?  
Presumptuous folly prompts the deed. Beside,  
A prudent hand had checked the fragrant tide,—  
Had sold for much, and given to the poor!"

Her ready ear catches those words of blame;  
Cold, withering glances meet her pleading eye.  
See! how her woman's cheek flushes with shame,  
As cruel censure fastens to her name!  
How, 'mid those murmurings, shall she make reply?

Oh, in that hour, methinks 't were sweet to hear  
The Saviour's words, with kindly comfort fraught,  
When, to the throng, which gathered rudely near:  
"Let her alone," he said; "her mission here  
With purest zeal hath lovingly been wrought.

"Trouble her not. The world is full of woe;  
The poor are with you,—ye may do them good,  
May fling your charities where'er ye go,  
And outstretched hands will take all ye bestow.  
*Let her alone; she hath done what she could.*"

Sisters, we may not see the Master here;  
His sacred head with precious sweets bedew;  
His words of blest approval, love, and cheer,  
May not, e'en now, reward the listening ear,  
And own the hearts which *feel*, the hands which *do*.

Yet is there work for every willing hand.  
We have a wondrous mission, even we;  
Although, perchance, we seem a feeble band,  
Who meet to talk of projects broad and grand,  
Discussing heathen, while we sip our tea!

They tell us that beyond the briny wave,  
Full many a dwelling holds its living dead,  
Where being hath no life—no hope, the grave;  
Where souls are perishing! Who, who will save?  
They starve!—Who break for them the living bread?

Above them and around is night so dense,  
So long and hopeless, that its shadows creep  
Through every attribute and every sense,  
Till *all* is darkness, and a dread suspense  
Haunts them like some vile incubus of sleep.

And yet the light-winged seasons come and go,  
God's glorious sunlight flushes earth with gold;  
Birds sing, buds blossom, healthful breezes blow,  
Bright fountains sparkle, meadow brooklets flow,  
And shrub and tree rich shade and fruitage hold.

But what are pleasant paths to fettered feet,  
Whose lifelong journey is a weary round,  
Where all that's beautiful, or pure, or sweet,  
Is cruelly excluded, as unmeet  
The withered life which heathen bands have bound?

Oh, Gospel truth alone can scale the walls;  
And only Bethlehem's star can chase the gloom  
Of *life* and *soul* within those harem halls,—  
Can break the bondage which degrades, inthralls,—  
Roll back the stone, and summon from the tomb!

God give us hearts to *feel*, and *work*, and *pray*,  
Bound in one loving, earnest sisterhood.  
So may we speed the dawn of brighter day;  
So, haply, we may hear the Master say:  
"It is enough; ye have done what ye could!"

## A WORD FROM PEKING.

BY MRS. REV. H. N. LOWRY.

AMONG the kind messengers of our home mail  
now comes regularly the HEATHEN WOMAN'S  
FRIEND. It is cheering to learn from its pages what  
our sisters have done and are doing for benighted  
women; but looking at the vastness of the field,  
we are forced to the conclusion that only a begin-  
ning has been made. How many millions are  
there in this empire of China alone, who are with-  
out any knowledge of that which alone has ever  
been able to elevate women from heathenism and  
slavery to the position of a human being? But  
who is to give the women of China a knowledge  
of Christianity? The male missionary can only  
reach them very indirectly; scarcely ever is a

woman seen in the chapels. But very few are able to read. The only means seems to be for their Christian sisters to bear them the tidings of great joy. The missionary's wife, with cares of a household, in a trying climate, can do very little in this grand work; hence we turn our eyes to the woman's society, rejoicing in what they have already done, and praying that they may still be more abundantly blessed in their work of faith and labor of love.

There are now, in connection with the different missions in North China, eight ladies — five in Peking — bravely and successfully laboring in this cause.

There are in Peking three girls' boarding-schools, and we hope before this reaches you to have learned that one is soon to be established in our own mission, in answer to the request made last fall to the Woman's Foreign Missionary Society for help. We have already the nucleus of such a school.

Soon after our arrival in Peking, we took charge of two little girls, daughters of a servant we then employed; but failing to receive aid from home for the establishment of a school, we gave them in charge of Miss Porter, of the American Board Mission, we being responsible for their support. One of them is now fourteen years old, the other is ten. The eldest is an interesting, intelligent girl, and fond of study; we hope they may be useful some day as laborers among their own countrywomen, for we think the true policy in labor among the women, as well as in the work generally, is to interest and prepare as soon as possible the natives themselves to carry forward the work. May it be our own privilege soon to welcome new laborers to this field, which is white already unto the harvest.

*Peking, July 27, 1871.*

#### CONTRADICTORY MISSIONARY REPORTS.

BY REV. J. M. THOBURN.

A FRIEND has written to me from Ohio, to ask how and why it is that missionaries differ so widely in their reports of their work. One says, respectable women are never seen in India; another affirms that they throng the public streets by thousands. One writes, that infanticide is unknown; another quotes a public document to prove that whole villages can be found without a

single female child. One represents the people as hungry for the bread of life, while others mourn over their want of success among a people who seem to have no religious feelings.

Our friends at home may as well abandon all hopes of getting reports from any foreign mission which do not contain seeming contradictions. This may not be a very comforting view of the case; but I must add, that every book of travel which they read, is sure to be contradicted in many important points by the next book from the same field. Take any two books on America, written by English tourists, and pick out the contradictions, and it will soon appear as if the two writers were speaking of different countries. The reader must use his own judgment in determining many points, and he must read every page with the eye of a critic.

If any one wishes to understand letters written from India, it will be necessary to learn something about the country. He must be able to make allowance for its immense area, its different races, languages, and castes. He must study its geography, until he is able to understand something of the position of the distant writer. And then due allowance must be made for the tastes, prejudices, and habits of observation of each correspondent. No history, and no book of travel, should be read until the author is introduced to his readers. The clearest ray of light is refracted out of a straight line in passing through the purest transmitting medium; and so we may say, if not like David, that "all men are liars," at least, that human language is exceedingly prone to refract the truth.

It may surprise our friends at home to hear that natives frequently accuse us in like manner. A few days ago, a native friend asked me if rice grew in America; and when I answered by a simple affirmative, another man present at once spoke up in great surprise, "Why, I heard Mr. Blank say he had never seen a stalk of rice growing until he came to India." One tells his school-boys that he never felt afraid of thieves in America; while another tells them, that the people in New York are obliged to lock their doors by day, as well as night, to keep out the thieves. One lady complains that Indian oranges are not so good as American; while another newly-arrived lady remarks, as she stands among



the blooming orange trees, that she never saw an orange blossom before.

Thus we talk, and thus we are misunderstood, both in India and America. For instance, one missionary tells of *guileless* villages, but forgets to add that infanticide is chiefly confined to the Rajpoot caste. Another says, that in ten years he never knew of a case of infanticide; but forgets to add that he never saw a Rajpoot village. One missionary, writing from the upper Ganges, says native mothers never throw their infants into the sacred river; while another, seven hundred miles farther down the river, says he has seen them do it frequently. The two men live among two different races.

So about the imprisonment of women. One writer says, "respectable" women are everywhere seen in the streets, meaning women of good character. Another, referring probably to social position, says respectable women are never suffered to go abroad. All natives who *can afford* to do so, keep their women in strict seclusion; but thousands of artisans, shopkeepers, coolies, and others, as well as *all ordinary farmers*, allow their wives to go out unveiled. But this liberty does not make them accessible to the missionary. No virtuous woman will converse with him, unless it be a very few words on business, nor will she join the crowd of men who collect to hear him in the bazaar. During the eighteen months that I have been in Lucknow, I have not had a half dozen opportunities to speak to women, of any class, on religious or any other subjects.

Horrible stories are sometimes told about the heathen, which are true, without being truthful; and this provokes other parties to contradict them, by simply transferring the same error to the bright side of the picture. The facts related have actually occurred, but the manner of telling them does not give a truthful picture of heathen society. I most earnestly recommend all true friends of missions to be very sparing of sensational stories about murdered and mangled children, brutal parents, loathsome sin and crime, and all the long catalogue of horrible things which some people think necessary for spice to a missionary meeting. It is enough to tell those who know the love of Jesus, that millions in heathen lands have never heard that "name high over all." This story will move a

Christian heart infinitely more profoundly than the recital of stories which ought never to be repeated in the ears of guileless children. I have no great confidence in missionary meetings which are not pervaded by a spirit of earnest, cheerful, joyous hope. We are going forth to victory, and we have too much to do to waste time in talking about the horrible wickedness of the enemy. Our work is to let in the light, not to brood over darkness.

Lucknow, India.

#### LETTER FROM MRS. PARKER.

THE work of bringing the heathen to Christ is one attended with many difficulties and discouragements. We labor on, month after month, and sometimes year after year, with no visible proof that those whom we have taught the way to heaven have any inclination whatever to walk therein. But there are times, and we long for them to be more frequent, when our hearts are cheered by seeing a few here, and a few there, who tell us that they have resolved to forsake all and follow Christ.

Among the few who have recently confessed Christ publicly here in Moradabad, are three women, two of whom were followers of the false prophet, and one a Hindoo. They have accepted as their Saviour Him whom they had been taught to despise, and love Him whom they formerly reviled. One of the Mohammedan women could read the Koran in Arabic, and she will soon be able to read the Scriptures for herself. The other one is learning to read, also, and both bid fair to become valuable helps to us in our work, especially among Mohammedan women. I think these are the only converts from Mohammedanism that we have among the women in our church here in Moradabad.

The Hindoo woman was led to become a Christian through the influence of her husband, who was converted during the revival here last winter. For several months after his conversion, she refused to live with him, and was much opposed to the idea of becoming a Christian. She was strengthened and aided in this opposition by her friends, who seemed to expect, in this way, to bring the husband back to heathenism. But he remained firm, and, to his great joy, his wife sent him word a few weeks since, that she was ready

to come to him, and also desired to become a Christian. She appears decided and earnest in the matter, and is already quite at home with the Christian women, is regular in attendance at school, and present at all our religious meetings.

The Moradabad Woman's Missionary Society was recently organized, and promises to become an *auxiliary*, indeed, in our work among the women here. The Sabbath before we organized, I told all the women to be sure and be present at our class-meeting Tuesday afternoon, as I had something special to say to them. At the appointed time, our little chapel was well filled with native Christian women. We had a good class-meeting, in which nearly all spoke, especially of their love for Jesus, their happiness and joy in having received the forgiveness of their sins, and their desire to do something for the salvation of their heathen sisters around them. After this it was easy to make a practical application of what they had expressed in giving their experiences, by telling them that I had a plan by which all might test their love for Jesus, and prove the sincerity of their desires to do something for those around them. I gave them a short account of the society at home, in connection with which we proposed to labor; reminded them of what had been done for them by the church of God far away, and of their responsibility with regard to others. I had no occasion to tell them of the condition of their heathen sisters; they all understood that, and they had no doubts as to the necessity or propriety of giving them the Gospel.

All seemed delighted with my proposal to organize a society, and *every woman* present gave her name as a member. They thus pledged to do all in their power to carry on this work, by personal efforts, by their prayers, and by their means. Those who were able proposed to give more than the usual membership fee, and one of the sisters requested me to write the name of her infant daughter as a member. We are to have a monthly meeting for prayers, report of work, etc. This organization will lead the women of our church here to more systematic efforts in laboring for those around them, and the money they collect will aid in the extension of our work.

L. S. PARKER.

Moradabad, July 27.

#### THE EDUCATION OF THE HINDOO WOMEN.

"Keep every being in a proper sphere of life."

"Save husband and wife."

"Males and females should not mix up in society."

"Female virtues consist in knowing household duties."

"The end of female education is to make a good housewife."

These mottoes preface the following, written by a Hindoo gentleman.

In changing our social institutes in connection with the system of education of our females, we must, first of all, look to our domestic wants, or to those defects in the constitution of a Hindoo family which tend to disturb social harmony, and which must be removed to promote the genuine interests of our community.

Now, it will be the foundation of a true domestic felicity laid, should the wife prove an adept in organizing a system of healthy domestic economy. The duties of a perfect housewife for a Hindoo family are, indeed, not defined; consequently, our women enter on their earthly career quite ignorant of the responsibility attached to it. Thus the Hindoo females, when under the burden of heavy household affairs, are apt to be deeply troubled at the outset. The reason is obvious: who can move easily and smoothly within the groove of public and domestic affairs, unless trained to do it by previous study? Under such circumstances, a treatise defining the duties of a Hindoo female appears to be of the greatest importance. A knowledge of the same will prove an antidote to her hitherto unheeded afflictions. The course of instructions on such a subject must be conducted by experienced instructors, such as have not merely theoretical knowledge of a Hindoo female's duties. The above appears to be a desideratum which must be first of all removed. Those who are discharging the duties involved in the imparting of education to our females in accordance with the present system are indeed proficient individuals; but the system itself is radically defective, and hence is the load of our troubles.

We are of opinion, therefore, that it is advisable to introduce modifications in some of our social laws, and take measures for their practical observance. A course of instruction through vernacular spelling-books is equally applicable to our girls as to our boys. The knowledge on such subjects can be derived under any sort of

educational agency. Not so in the more advanced period of instruction, when books suited to our females must be perused. Under such circumstances, a series of lessons adapted to the Hindoo females should be devised, before the system of Hindoo female education can be fairly inaugurated. Now we put this question, whether or not in the female schools at present in existence, it is possible to educate our girls in view to preparing them for their future earthly career on the most approved principles of a true Bengalee housewife? We cannot expect an answer in the affirmative, considering the staff of teachers at present employed for the purpose.

It is one of the primary duties of the females to study the laws of domestic economy, especially as regards our countrywomen, whose ignorance in this respect entails on them heavy sufferings all their life. A native family is not merely composed of a wife and children, but parents, brothers, sisters, nieces, and sisters-in-law go to constitute our family group. We must support them all, as others only maintain their wives and children. It is our social law. While the parents are alive, our wives can exercise no influence over our household affairs. We must all obey our parents, and a dereliction of this duty subjects a Hindoo family to the taint of calumny. A Hindoo female, after marriage, appears quite severed from the parent stock, so that custom does not make her liable to the laws of mourning after the demise of any of her father's or mother's connections. Not so with the relations of her husband. She must look to her husband's parents, brothers, and sisters, in the same light as if they were her own. Any divergence of sentiment in this respect, will make the woman a marked member of the family. Our domestic laws stand in need of many reforms, which, when fairly inaugurated, may conduce to the promotion of our genuine felicity.

We observe in many families that the female members abuse God's light by indulging in eternal quarrels and dissensions. Step but a yard into a Bengalee domicile, and you will be surprised by the fire of feuds kindling furiously in your face. Man retires to the quiet of a peaceful home after the bustle and the turmoil of the day, but the wife begins to discharge at him the treasured-up volleys of anger and wrath, the

effects of by-gone quarrels. He comes home to lay aside his cares, and forget, in the cheerful looks and "thrifty" smile of his wife, the troubles of the day; but woe be to him when the harsh and unwelcome reception given him by his "help-meet," contrasted with the comparative ease of his scene of daily labor, makes him sincerely long for an exchange.

Under the present circumstances of our society, then, it behooves the parents to educate their girls with a view to make of them future efficient housewives. We cannot expect that the educational establishments on the English models will fulfil the end. Hence, suitable treatises must be composed conducive to the education of the Hindoo females, as adapted to the circumstances of their society, and the instruction must be given through the agency of competent instructors. The wheel of reform and progress will then be set forward in the right direction.

#### THE BRAHMO MARRIAGE AT LUCKNOW.

A NOVEL sight was seen at Lucknow, night before last (5th). A marriage according to the Brahma ritual was performed for the first time in this city. More than five hundred persons of all ranks were present. Hindoos, Mohammedans, and Christians joined the wedding party. This circumstance of itself speaks a volume in favor of the Brahms. Persons of all creeds and color were respectfully welcomed, and every one was pleased with the urbanity and affability of the bride's father.

Here we must inform our European readers that the ceremony did not take place in a temple or a church, during the day; but at night, under the open canopy of heaven, at the house of the bride's father. Europeans sat in chairs, and the natives sat on carpets in the usual posture. The place was elegantly decorated with garlands of flowers and creeping plants. Usually in a native marriage there is much noise and confusion, but nothing of the kind was perceived on this occasion.

The bridegroom was then taken to a court-yard adjoining the zenana, where also seats were arranged for the spectators. Baboo Keshub Chunder Sen, in his capacity of high-priest, dressed in *dhotee* and *chadar*, sat on a raised platform, with two small books bound in vellum before

him. On his left were placed different articles to be presented by the bride's father to the bridegroom. In front of him sat the latter, facing the former. A most interesting ceremony then commenced. Baboo Keshub Chunder made, in Bengalee, a short, excellent prayer of thanksgiving, invoking the blessing of the all-merciful Father. His Brahma friends sang a touching hymn, and stillness prevailed to such an extent that even a pin-fall could be heard. The high-priest asked the bride's father to take permission of the gentlemen present to unite his daughter in the holy bonds of matrimony. Then came the blushing bride of about twelve years of age, wrapped from head to foot in a rich *Benares Saree*, wearing a few jewels, and looking lovely. She sat with downcast eyes on the left-hand side of her father, facing her intended husband. All eyes were fixed on them, and all present, in their motionless attitude, seemed to ask, by their eager looks, "Hurry on, we are getting impatient to observe what will next follow." Baboo Pratap Chunder Majoomdar, the lecturer of Saturday night, sat on the left side of the bridegroom, with a *pothee* of red leaves in his hand, assisting Baboo Keshub Chunder. He began to read *mantras* in Sanscrit and Bengalee, which was first repeated by the bridegroom's father, and then by the bridegroom and the bride. After presentation of flowers and a ring, the bridegroom was requested by the bride's father to marry his daughter. Just at this moment, the high-priest, in his clear, sonorous voice, asked both the bride and bridegroom whether they, of their own accord, wished to be united. Such bashfulness came over them, that for a few seconds none of them would say anything. Then an almost inaudible "yes" was heard. Baboo Keshub Chunder prayed to God, to join them inseparably as husband and wife. The blessing of the Most High was eloquently invoked, the sacred knot was tied (with the words "your heart is mine and mine is yours"), and the happy pair was addressed, to love and help each other in happiness and sorrow. All the Brahmas present then sang in chorus, praising God and blessing the holy union. Our hearts thrilled when all the Brahmas, with closed eyes, in most humble and suppliant attitude prostrated themselves, and, with one voice, burst forth, "God's love and mercy are our only

treasures on earth; this is our only help. He is One and Indivisible; peace and good-will among men. Amen.

The ceremony ended, for a few minutes not a single word was spoken; every one felt the charm, and remained spell-bound, transfixed on the ground. There was no noisy applause, no clapping of hands, or anything to indicate the feelings of the company. The interest taken was too deep to be expressed by acclamation. The ceremony occupied about an hour and a half, and during this time perfect order was maintained. Then came shaking of hands, and congratulations of friends. The new husband and wife joined the ladies, who were not among the mixed assembly. Brahma ladies, we understand, have no objection to appear before others; but the scene was too public, and they did well, we think, in not making their appearance. They witnessed everything, however, from behind the *chicks*.

The up-country gentlemen manifested so much concern in all that went on before them, that many of them came to Baboo Keshub Chunder, and eagerly requested him to translate the ritual into Urdu. It would do good, they said, and seed by this means may be sown, which may bear noble fruits in future.

The company dispersed at about 11 P. M., extremely pleased with all that they saw and heard.

Delhi Gazette.

#### FEMALE LECTURERS IN INDIA.

THE following extracts from India papers will possess great interest for those who are looking towards the elevation of women intellectually, as well as religiously, in pagan countries.

"We learn from the papers at hand that a native lady delivered a public lecture in Madras. If this be true, and we have no reason to doubt that it is so, Madras may well be said to have thrown into the shade the sister Presidencies, as if to revenge herself from the taunt to which she is commonly subjected under the *sobriquet* of the 'benighted Presidency.' Educated women appearing as public lecturers are, we believe, a rare phenomenon in Europe itself, where female education has made such gigantic strides; and Rungamba Garu, of Madras, deserves no small praise for the rare abilities, not to say the *moral* courage, she has exhibited in coming forward



to address publicly an intelligent male audience, on a topic by no means easy and commonplace. 'Human Being' was the subject of her address, and her views, especially regarding the position and rights of women in society, are said to have been generally sound and intelligent. The lady is a good Sanserit scholar, and is said to have supported her arguments by abundant quotation from the Hindoo Shastras. The lecture, we are told, was particularly interesting. We trust the clever lady will persevere in her efforts, and that her present attempt will be the first of a series of addresses the Madras public will expect from her. We have an idea that so long as the gentler sex of our country will not produce from among themselves numbers of public-spirited, noble-hearted, and patriotically inclined ladies, who will consecrate their energies to the noble cause of elevating the condition of their sisters, the progress of female enlightenment in India will not be so rapid as one could wish. The appearance of Rungamba, therefore, possesses a peculiar significance."

THE NATIVE LADY LECTURER.

"The Hindoo lady of Madras, whose first appearance as a public lecturer we noticed prominently at the time, has again lectured to a very large and influential audience, among whom we noticed the names of Dr. Balfour, Inspector General Medical Department, and Colonel Napier Campbell, Military Secretary to H. E. the Governor.

"When she entered the lecture hall, without a single ornament, without any artificial decorations, clad in complete white, her countenance untainted with saffron, the audience said to themselves that she was the *avatar* (incarnation) of Saraswathy. Mr. Strinivasa Row was requested to take the chair. Then the lecturer moved forward, and delivered in a clear tone, which was highly musical, a learned, interesting, and eloquent lecture, unparalleled in the local history of women.

"The subject of her first lecture was, it will be remembered, Female Education. On this occasion she lectured upon the Bounty of God, His attributes, and the duties of men to their Creator. The lady reiterated her former statement, that it was in no way contradictory to the Shastras that 'a female should come before the public on such an important occasion as this, and with such an

important object in view.' To this heroine — for she is one, in the true sense of the word — future Madras will probably be indebted a great deal."  
*Delhi Gazette.*

NO SAVIOUR BUT A COW.

EXTRACT from a letter of Dr. Johnson, in the *Western Christian Advocate*.

May 19th. Started this morning at 6, and reached Almorah at 9½. The weather is very different from what it was yesterday, — a most pleasant day. About half-way between the Dak Bungalow and this, is one of the most stony rivers I ever saw; I should say there are stones in the river that measure sixty feet in circumference, and the banks or mountains on either side are almost solid stones to the top, which is not less than five hundred feet. The iron suspension bridge is about sixty feet above the water. On the way a Brahmin overtook me, and I entered into conversation with him, and, among other things, asked him of his religious belief. He said his chief object of worship was the cow; that he believed the cow would take him safely across the river of death, and into the better world; that when man was dying, a cow's tail should be placed in his hand, when she would swim across the river, taking the departed with her. This is the general belief of the Hindoos in these parts, and they always try to place a cow's tail in every dying person's hand, with this object in view. He said they could not eat the cow's flesh, because they use her milk; and besides, this was altogether sacred. He said, and others confirm it, that those Hindoos who use the milk of the goat, do not eat its flesh, because when they use milk it takes the place of their mother, and no one can think of eating his mother. He was very talkative, indeed. He said the privilege of conversing with a Padri Sahib had caused him to forget the fatigue of the journey, and that it made him feel as big as an elephant. As soon as the conversation ceased, he said he began to feel very hungry, and commenced talking again. I told him of Jesus, faithfully and plainly, and asked him to trust in him. I told him the cow could do nothing for his soul, but that Jesus could save him from sin, and take him direct to heaven when he died. Oh, when will this people come to Him?

## HEATHEN WOMAN'S FRIEND.

BOSTON, NOVEMBER, 1871.

## OUR NEW MISSIONARIES.

By this time our friends will have learned how the different branches of our society are carrying out their plans for an increased number of missionary workers.

An interesting account of the departure of Miss Tinsley, who goes to India under the auspices of the Northwestern Branch, has already been given by Mrs. Willing. For Miss Brown, who left Boston Oct. 10, on her journey to China, a most pleasant farewell meeting was held Oct. 9, at her home in Melrose, Mass. Appropriate and earnest words were spoken by Rev. Dr. Haven, Mrs. Dr. Monroe, and Mrs. Hon. E. F. Porter, after which Miss Brown was made the recipient of a valuable watch and several articles of silver, Mrs. Wright, the pastor's wife, representing in most fitting remarks the many friends whose kindliness of feeling had found expression in these gifts. Miss Brown responded with words which will long remain in the hearts of those who listened to them. The ladies of the New England Branch rejoice that they have such a representative for their first China missionary. Miss Beulah and Miss Sarah Woolston, well known to all of us from their former connection with the Parent Society, and their ten years of successful labor in Foochow, China, return thither this autumn, — the first named to be supported by the Baltimore, and the second by the Northwestern Branch. Miss Brown joined them in New York, Oct. 11, and travelled with them westward. At Davenport, Iowa, they add to their party Miss Mary Q. Porter, the first missionary the St. Louis Branch sends to a foreign field, and who is under appointment with Miss Brown, to Peking.

Miss Carrie McMillan, the second delegate whom the New York Branch sends to India, leaves New York with the missionaries of the Parent Society, on the 18th of October, and joins her co-laborer, Miss Tinsley, in England. The farewell meeting, to be held in New York on the 17th of October, promises to be one of unusual interest. We regret exceedingly that a report of it cannot be inserted in this paper, but the necessity

of going to press before the 17th precludes the possibility. A report of this meeting, and also of the one at Davenport, we will give in our next issue.

Meanwhile, dear sisters, take these young ladies into your hearts. Think of them with sympathy as they leave home, friends, long-cherished associations, and turn their faces towards the distant homes they are to seek in far-off pagan lands. Ask God to help them bear the trial bravely.

It is not a trifling thing to say to a talented young woman, whose home prospects are bright in every respect: God wants you in a heathen land, — leave all to spend your sunniest years amidst the dreariness of soul-darkness, looking only to Christ for companionship and comfort. It is a thing we have no right to say, unless we can add: Your bodily comfort shall be amply provided for, — and more than this, you shall have constantly our remembrance, our sympathy, and the warmest, heartiest prayers we know how to utter.

In sending out these missionaries, we become heavily responsible in something beside finances. We must, to be sure, work faithfully to insure their support; but aside from this it is by no means a matter of dollars and cents merely. Were it that, the young ladies who are now working so devotedly for us abroad, would have done far better had they remained at home, for each one of them sacrificed pecuniarily to go. It is a matter between the soul and God; and when it is settled, the least we can do is to be unceasingly and prayerfully mindful of them, as their peculiar labors bring them trials and discouragements of which we know not.

The journey lying before each party of our missionaries is long and trying, and subject to peril of many kinds. Months will pass before they reach the end. As the days go swiftly with us here at home, each one filled with its particular duties and cares, joys or sorrows, let us not forget to send up earnest petitions to the kind Father who careth for all, for the safety of those who are going in our stead to help us meet our responsibilities.

"Therefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power;

that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

ABSTRACT of a letter from Mrs. Johnson, of Shahjehanpore, India, to Mrs. Dr. Butler.

"I presume you have received the 'Report' that I sent just before conference. This is not to be considered a report, but a letter containing items of interest, which will be of just as much use to you probably as a regular report.

"After our return from conference, we spent five days at Panāhpore. The Rev. Wm. Taylor, of California, was with us, and held a series of meetings there. A large number of the community, though nominally Christians, knew but little of experimental religion. All such were called to seek the salvation of their souls, and engaged at once, with all their hearts, in the great work, and nearly all of them testified positively that they knew their sins were forgiven. All the dwellers in Panāhpore were greatly blessed and comforted. As I sat in the little chapel, looking over the congregation, and remembered how they had been gathered there through great tribulation, and that now they were in the 'City of Refuge,' I felt like singing, 'Praise the Lord, for He is glorious.' I felt more than ever convinced of the wisdom of gathering the 'kutchas' (imperfect) Christians from different parts of the country into one place (those of them who are poor and helpless), so that when the times of refreshing shall come from the presence of the Lord, they may be ready.

"Brother Taylor returned with us to Shahjehanpore, and we had a series of meetings with the boys and native Christians here, and the presence of God was with us. The boys were highly pleased and profited by Brother Taylor's sermons and singing. Since then they have often remembered in the prayer-meeting to pray for Padre Taylor sahib. Since conference, I have organized two new schools, one zenāna school, consisting of the wives and daughters of some of the Bengalee Baboos (gentlemen) of this city. It is quite an achievement here to get an access to this class of people. The school is at the house of Baboo Augobind Baneigie. The way in is through a garden walled in, then through a door

into a large court-yard surrounded with rooms. It has quite an oriental appearance. The way into the dwelling-house proper is up a few steps on to a large wide veranda. Here I found the wives and daughters ready to receive me. They were dressed differently from any women I have ever seen before. They were literally enveloped in Cashmere shawls or muslin chuddars (scarfs). I cannot say that they had anything else on, but they were very properly covered with this one garment. They are nice-looking and pleasant-mannered, and were quite delighted to see a 'Mem Sahiba' (white lady). It was quite a new era in their lives. Two of the smaller girls have been formerly regular scholars in the Dilaurgunge school. But having come to the age of betrothal, they were henceforth 'Purdah nasheens' (secluded women). They had learned embroidery and tatting, and to read and write Hindee, and the mothers and older sisters, from seeing their work, had a desire to learn. The old ones read Bengalee. The younger women will learn Hindee in the Roman letters, and all kinds of work. We have secured a Bengalee woman as teacher, and hope, besides these, she will get access to many other families in the city. The ladies of the station take more interest in this than they have in the other girls' schools. At the request of the Baboo (1), a committee of five European and five *native ladies* has been organized for the management of the school, of which the judge's wife is president, and the collector's wife vice-president. They are also patronesses. I am superintendent and treasurer, and we have also a secretary. We meet occasionally to arrange about school matters. Our meetings are not very systematic, I fear.

We have also opened a school in Behadurgunge amongst the *middle* castes. The old Pundit of the Dilaurgunge school came to me one day, and said there was a teacher in Behadurgunge who had collected *twenty* girls, and wanted some one to take charge of them, that is, pay the teacher; supply books, etc., etc. The parents of the children never think of paying for their children going to school; they would be more apt to expect their children to be paid for going to school. We are always glad of these openings. I received your letter telling of your visit

to the Home for Soldiers' Children. I hope to get some of our boys to send a reponse to their kind greetings. I shall be obliged to spend the coming hot season in the hills again this year. Both my husband and Charlie need the change. The schools will be kept up as usual. Mrs. Henderson, wife of Judge Henderson, has kindly promised to visit them occasionally while I am away."

It is gratifying to learn that the resident English ladies in Shajehanpore are interesting themselves in this mission work; and oh, how good to hear of the progress of Christ's work amongst these poor outcast Christians, — outcast because of Christianity, in Panahpore.

C. BUTLER.

ONE of the three Parsee ladies who proceeded to China by S. S. "Mongolia" on the 24th of May, writes a letter to the *Guzerati Weekly* for the benefit of her sisters in Bombay. This is the first instance of Parsee ladies proceeding together to China. The steamer stopped for two days at Galle, one day at Penang, and one day at Singapore. . . . The writer very minutely describes these places, their products and general scenery. On reaching Hong Kong, its outward appearance seems to have pleased the lady writer, who compared it with England as seen in pictures. She complains of the immorality of the Parsee residents there, who, as a rule, are, it appears, very disorderly: there are, of course, some honorable exceptions.

THE united Presbyterians employ twenty-two female missionaries, divided proportionately among their foreign missions in Syria, Egypt, India, and China.

WHEREAS, Mrs. Dr. Eastlacke, our efficient Cor. Sec., has left us for a residence in Germany; therefore, —

*Resolved*, That as a Society, we express our appreciation of her past services, of her diligence in organizing auxiliary societies, her punctuality in correspondence, her sprightly contributions to our paper, her warm and stirring words in our public meetings, and in all the various ways in which her zeal in the cause was manifest.

*Resolved*, That we express our deep regrets that she will be with us no more at our monthly gatherings, and that we will pray our Heavenly Father that she and her interesting children may be the object of His special guidance and care.

*Resolved*, That we desire her to keep up a correspondence with our Society, and also to continue her communications for our paper, and that we shall heartily welcome her to our midst whenever she may return to this country.

ANNIE R. GRACEY, Cor. Sec.

Philadelphia, Pa.

## Children's Corner.

### OUR SUNDAY SCHOOL.

BY MRS. J. W. CRAVEN.

WHILE upon the house-top, last night, I thought to myself it is quite time I wrote another letter to the children in America. Perhaps you wonder what I was doing on the top of the house. Why, my bed is there! I went up there to sleep; but having returned late from Brother Messmore's, where we few Lucknow missionaries had had our usual monthly missionary prayer-meeting, I had, through the influences of the bright moonlight, and the merry sounds of wedding festivities near, become sleepless. It was natural that I should think; and think of the past, and, with the past, of the children who used to call me "Miss Wells." I hear that some have gone up on high the past year; but a large number still remain, preparing themselves for the battle of life. In a few years they will be strong, ready for the fight. I expect to see some of them bearing the banner of the cross in India. Satan has a stronghold here, but not too strong for King Jesus and his conquering host. While you, then, dear boys and girls, are getting ready in America for work, some are getting ready in India to stand by your side; and this brings me to our Sunday school in Lucknow. The mission chapel has been made larger to accommodate this school, now in number between two and three hundred. It is a very plain room, whitewashed walls; one side opens by a whole row of doors on a wide veranda; beyond the veranda is a bit of flower-garden. The entrance end of the chapel has a fine porch, under which carriages can drive close to the doors. The side opposite the garden is connected with our house, and doors open into our sitting-room and dining-room from the chapel. Back of the chapel is a small room occupied by a Bible class. It is a comfortable, pleasant place. Before six o'clock, the girls and boys begin to come in, and by half-past six, the school hour, all are in their places. We brought with us to India a copy each of the "Golden Trio" and "Bright Jewels," out of which we have selected some of the best hymns and tunes; the hymns we have had printed in a little book, the tunes we teach them by ear. They sing very well, but would do better if we had a good strong



instrument to lead; as it is, we content ourselves with the little melodeon from the sitting-room. "I am a little Pilgrim," "When He cometh," "Dare to do right," "Jesus loves me," are as familiar as in your own schools, and as much loved. After the singing, we have the reading of the lesson in concert, prayer, and arrangement of the classes for the half hour of teaching. The Bible class of young men go into the little room back of the chapel; on the right hand of the desk are two Bible classes for young women. Miss Thoburn is teacher of the larger one, containing both English and Hindostanee-speaking girls. I judge Miss Thoburn is as interesting to her class, as she is in her nice letters to you. See those modest, dark-eyed native girls, with their chudders partially concealing their faces, bending forward to listen to her words. Farther on towards the door is a very large class of Hindostanee men, taught by one of our native preachers. The rest of the room is filled with intermediate and infant classes. Go into the dining-room; it is full of girls and boys sitting on the floor, their teacher in their midst, — India's sons and daughters all of them, taught by a faithful native Christian girl. The bell is striking for us to come to order; the half hour for lessons is over. The Superintendent, Bro. C., calls out that the collection may be attended to. The best scholar is sent up with the pice to the Secretary. We get on an average, every Sunday, what would be in your money about two dollars, which is taken for books and papers for this school, and to assist some native schools near us. A few words are then spoken by Bro. Leigh in Hindostanee, followed by the superintendent in English, on the lessons. Reports are read, notices given out, the school kneels for the closing prayer and benediction, after which they pass out quietly by classes. Some of you may say, why, that is as good as our school. So it is; far better than some schools I have been in; yet this is in a heathen city. Directly across the street may be heard the noise of carriage-making during the school hour; the streets are full of laborers mending the roads. Most of the children going to their homes pass through bazaars where buying and selling is going on as briskly as on any other day of the week. Ask that Moham-medan man right over in that mosque, a stone's-

throw from here, who Jesus Christ is; he will tell you, a prophet, but Mohammed is the great prophet, and go on with his bowings toward Mecca. On the corner where four roads meet, only a few yards from the chapel doors, may be seen a Hindoo woman putting on the ground some little earthen dishes filled with rice for her god. This is, indeed, heathen India. This Sunday school is the fruit of seed sown by God's messengers sent by the Christian world. Childreu, if anybody tells you it is no use to send money to convert the heathen, tell them about this school; and tell them, too, we want a great many more such schools in the cities of India. But I must close; this letter is too long already. Long before this, some of the little ones have untied their shoes, or broken their combs, in their impatience to get down and have a run. Just a parting word, — pray for our Sunday school.

Lucknow, June, 1871.

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Secretary.	Members.	Sub. H. W. F.
Newton, Mass.	Mrs. G. F. Kimball,	49	29
Bellows Falls, Vt.	Mrs. M. A. Reid,	27	
Springfield, Vt.	Mrs. Geo. Ellis,	53	

Mrs. W. F. WARREN, Cor. Sec.

### NORTHWESTERN BRANCH.

York Centre, Ind.	Mrs. A. Cone,	16	10
Jones, Ind.	Mrs. A. Cone,	19	13
Hathaways, Ind.	Mrs. A. Cone,	16	4
Angola, Ind.	Mrs. A. Cone,	32	10
Elkhart, Ind.	Miss McNeal,	16	14
Grace Church, Richmond, Ind.	Miss Susan Dennis,	62	29
Central Church, Richmond, Ind.	Mrs. Lottie A. McMeans,	32	21
Pearl St., Richmond, Ind.	Miss Emily John,	49	14

Coldwater, Mich.	Angie F. Marsh,	107	62
Mt. Carmel, Ill.	Mrs. Wm. Halbertson,	30	
Oak Park, Ill.	Mrs. W. Marks,	10	9
Hebron, Ind.	Caroline W. Flint,	83	15
Wakarusa, Ind.	Mrs. Z. W. Wunslerlin,	15	
Chester Centre, Mich.		14	2
Hebron, Ill.	Mrs. G. H. Young,	14	4
Waveland, Ind.	Mrs. Nellie Reed,	23	7
Pisgah, Ind.	Miss Sallie Fordyce,	21	

MRS. JENNIE F. WILLING, Cor. Sec.

**CORRECTION.**—In the description of the orphans supported by the N. W. Branch, in the Sept. FRIEND, Addie Cora Kees should read Addie Cora Rees.

#### CINCINNATI BRANCH.

Wooster, O.	Mrs. J. H. Carr,	43	27
Milford Centre, O.	Miss Lizzie Marsh,	33	24
Marysville, O.	Mrs. M. L. Pyne,	29	18
Lewis Chapel (Marysville).	Miss Winnie Smith,	40	13
Lafayette, O.	Mrs. L. R. Taylor,	31	
Bedford, O.	Mrs. H. A. Wade,	25	7
Mundsville, West Va.	Miss Mella Finn,	24	
Weston, West Va.	Miss Fronice Barnes,	20	14
Mt. Pleasant, Richland Co., O.	Miss Mary H. Hardy,	10	5
Pleasant Grove, Richland Co., O.	Miss Mattie G. Brown,	12	9
Marysville, Ky.	Mrs. E. P. Lowry,	26	11
Ironton, O.	Miss Sarah Bertrem,	25	23

Trinity Church, Cinn., O., *Life Director*, Mrs. Laura Davenport; *Life Member*, Mrs. Thomas Jones, \$60.00 for Bible reader. Asbury Chapel, Cinn., O., *Life Members*, Mrs. Rev. C. W. Keteeken, Mrs. Elizabeth Mann; St. Paul's, Delaware, O., *Life Member*, Mrs. C. A. Lacroix; London, O., *Life Member*, Mrs. Martha Morgan; West Bedford, *Life Member*, Mrs. L. A. Jones; Franklin St., Cleveland, *Life Members*, Mrs. H. B. Jones, Mrs. W. A. Ingham, Mrs. H. M. Ingham; Central, C., Springfield, orphan supported by Mrs. West's class, name—Huldah Parsons; Marion, O., orphan, name—Marion Belt; Centerville, O., orphan, name—Sarah Webster; High St., Springfield, *Life Members*, Mrs. Bishop Morris, Mrs. L. Mulliken, Mrs. Cummings. Mrs. B. R. COWEN, Cor. Sec.

The following supplement to the quarterly receipts of the New England Branch, were crowded out of the October number. Will those ladies who looked for the acknowledgment of their moneys last month please excuse the unavoidable delay?

<i>New Hampshire</i> —Tilton, through Mrs. M. M. Colby,			
\$3.75. Total,			\$3.75
<i>Vermont</i> —Ascuneyville, from Mrs. C. J. Haskell's S.S. class, \$12.50; Ascuneyville Aux'y, through Mrs. C. J. Haskell, \$14.00; Bellows Falls, through Mrs. C. P. Taplin, \$7.00; Mrs. Rev. J. W. Gurney, \$2.00; St. Johnsbury, through Mrs. C. H. Marshall, to support a teacher in India, \$30.00; Springfield, through Mrs. Joseph Mesinger, \$26.00; Northfield, an Old Lady, \$0.50. Total,			92.00
<i>Massachusetts</i> —Boston, Bromfield St. Church, Mother Monroe's Mite Box, \$8.00; Grace Church, through Miss Martha Cole, \$8.00; East Boston, Meridian St. Church, through Mrs. E. F. Porter, to support an orphan, \$30.00; from members, \$9.00; Charlestown, Union Church, from Mamie Butler's Mite Box, \$5.00, also from Alice Sweetser's Mite Box, \$3.00; Boston Highlands, Miss Bredeen, \$15.00; Winthrop St. Church, through Mrs. Harvey Scudder, \$6.00; Chelsea, Mt. Beilfingham Church, thro' Mrs. Rev. J. O. Knowles, \$56.00; Malden, from Mite Box, through Miss M. C. Walt, \$10.00; Medford, through Mrs. W. C. Child, \$4.00; Melrose, through Mrs. S. D. Taylor, \$11.00; Lynn Aux'y, \$22.00; Lowell, St. Paul's Church, through Mrs. Rev. D. C. Knowles, \$11.00, Mite Box, \$3.00; East Weymouth, through Miss Nancie Tirrell, \$10.55; Ipswich, through Mrs. L. A. Lodge, \$4.00; Peabody, through Mrs. E. A. Sanger, \$6.50; Leominster, thro' Miss Lottie A. Stratton, \$7.00; Hamilton Camp-meeting, from Mrs. Holway, \$2.00; Martha's Vineyard Society, for the support of native Bible readers, \$50.00; Newtonville, Mrs. Dr. C. W. Taylor, \$1.00. Total,			284.05
<i>Rhode Island</i> —Providence, through Mrs. L. D. Kendrick, as follows: Chestnut St. Church, \$14.00; Mathewson St. Church, \$10.50; Broadway Church, \$15.00; St. Paul's, \$3.00; Trinity Church, \$3.00; Pawtucket, \$4.00; donation from Mrs. James Potter, \$5.00. Total,			54.50
<i>Connecticut</i> —Norwich, through Mrs. N. G. Lipplitt, \$23.75. Total,			23.75
Total,			\$453.05

Mrs. THOMAS A. RICH, Treas.

#### RECEIPTS OF THE NEW YORK BRANCH OF THE W. F. M. S. FROM JUNE 15TH TO OCT. 1ST.

*New York*—Mrs. Henry Wray, Rochester Aux'y, \$46.50; Binghamton, thro' Mrs. N. Y. Childs, \$20.00; Carmel, Drew Seminary (thro' Miss Lathbury), in gold, \$80.00; Wayne Co., New York, thro' Mrs. E. Hoggboom, \$8.00; Waverley, thro' J. L. Morse, \$3.50; Brooklyn (thro' Mrs. Dagget, of Boston), Mrs. Abram Hill, \$1.00; Newark, Wayne Co., N. Y., thro' Mrs. John W. Benton, \$20.00; Candor Aux'y, Mrs. J. L. Bush, \$15.60; Rhinebeck Aux'y, Mrs. P. A. Curtis, \$23.77; Cazenovia Aux'y, Mrs. J. E. Haskell, \$20.00; Utica Aux'y, Mrs. George DeForest, \$22.00; Penn Yan Aux'y, Mrs. J. M. Latimer, \$17.00; Cazenovia Mite Boxes, Miss C. Brightman, \$11.70; Troy Aux'y, thro' Mrs. J. Hillman, State St., \$62.30; North Second, \$15.25; Congress St., \$3.45; Washington St., West Troy, \$5.00; Binghamton Aux'y, Mrs. N. T. Childs, \$13.00; Binghamton, Centenary S. S., to name a child, \$30.00; Newburgh Aux'y, Mrs. J. M. Stoutenbergh, \$25.00; Frankfurt Aux'y, Mrs. B. F. Barker, \$13.50; Elmira Aux'y, Mrs. L. A. Chubbuck, \$25.00; Utica Aux'y, Mrs. S. S. Gregg, \$61.00; premium on gold, \$9.50; Portchester Aux'y, Mrs. F. Lounsbury, \$34.00; Cazenovia, Miss H. F. Smith, Mite Box, \$2.50; Weedsport Aux'y, Mrs. O. W. Burritt, \$19.63; Albany Aux'y, Mrs. Alonzo P. Adams, \$59.62; Hillside Aux'y, Mrs. Berlinger, \$20.00; St. Paul's Aux'y, N. Y., thro' Mrs. Lane, Mrs. Foss, \$1.00, Mrs. Dr. Holdich, \$5.00; Washington Square, N. Y., thro' Mrs. Myers, Treas., \$5.00; 30th St. Ch., Miss Burling, to name an orphan, \$30.00; 18th St. Ch., thro' Mrs. James B. Smith, \$2.00, Miss Hammond, \$1.00, Mrs. Coffin, \$1.00, Mrs. Stults, \$1.00; Merrick Camp Meeting, thro' Mrs. Dr. Butler, \$14.50; Mrs. Geo. L. Taylor, \$12.00; Hempstead Aux'y, thro' Mrs. G. L. Taylor, \$27.00; Mrs. Dickenson, \$23.75; Harlem, thro' Mrs. Bertine, Mrs. Wood, \$1.00, Mrs. Ridgely, \$1.00, Mrs. Ticker, \$1.00; Bedford St., Mrs. Lovejoy, Treas., Mrs. Ferris, \$1.00, Mrs. Harvey, \$1.00; Mamaroneck, thro' Mrs. Halsted, \$1.00; Dnane St., Mrs. B. F. Clark, \$5.00; Smyrna Aux'y, Mrs. Case, \$2.00, Mrs. A. A. Tobey, \$2.00; 2d Avenue, Mrs. Tappan, \$1.00, Mrs. Goodenough, \$1.00; Washington Square Aux'y, Mrs. Rainons, \$20.00; Marion Aux'y, Mrs. Bain, for orphan, \$40.00; Eliphalet Remington, Esq., \$500.00; Ocean Grove Camp Meeting Collection, \$72.00; Mrs. Izard, Life Member, \$30.00; Sing Sing Camp Meeting Collection, \$16.05; Miss Hammond, to name orphan, \$30.00; Gratitons distribution of H. W. F., Mrs. Skidmore, \$8.00; Frank McAllister, Mite Box, \$2.00; Hattie Deyean, Mite Box, \$2.00; St. Luke's, N. Y., Mrs. McClees, \$5.00; Mrs. Steele, \$1.00; 29th St., collected by Mrs. Bella Cook, \$4.80; 18th St., Mrs. Rhinehardt, \$2.00; Mrs. Holbrook, \$4.50; 30th St., Mrs. Van Horn, \$2.78; Mrs. Van Boskerck, \$2.80; Rochester Aux'y, thro' Mrs. Wray, \$25.50; Cash given Mrs. Skidmore, no name, \$0.41; Weedsport Aux'y, thro' Mrs. S. B. Fox, Treas., \$9.00; Buffalo Aux'y, thro' Mrs. S. Fitt, \$10.50. Total,  |  | \$1,596.97 || *New Jersey*—Mount Holly Aux'y, thro' Mrs. L. A. Buckley, \$32.75; New Brunswick Aux'y, Miss Latham, \$10.50; Brontion Aux'y, Mrs. Dr. Crane, \$17.75; Passaic Aux'y, Mrs. Doolittle, \$36.04; Passaic Ladies' Festival, \$100.00; Jersey City, Grade B. Devlinne, \$12.54; Paterson, Mrs. Stagg, \$5.00, do. \$4.50; Jersey City, G. B. Devlinne, Treas., \$18.14; Mite Box, \$40, \$1.02; Unsworth, \$1.30; Mite Box 331, \$2.00. Total, |  |  | 243.54 |
| Total, |  |  | \$1,840.51 |

#### THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. WARREN, Editor.

##### EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. III.

BOSTON, DECEMBER, 1871.

No. 6.

## SPEED THY COMING, KING OF GLORY!

BY REV. F. BOTTOME.

SPEED thy coming, King of glory!  
See, the nations wait for thee;  
Superstitions old and hoary  
Tremble thine approach to see.

All the ancient east is waking,  
As from dream of troubled night;  
Peoples through their fetters breaking  
Rise to hail the dawning light.

All the west in expectation,  
All the islands of the sea;  
Every human habitation  
Thrills with strange uncertainty.

Is He coming? Is He coming?  
He, the long expected one?  
He, the waited for and promised  
Since the work of death begun?

Souls before the altar groaning,  
Waiting in their blest abode;  
Martyrs yearning for the morning, —  
Ceaseless cry, "How long, O Lord?"

While o'er earth the watch-fires burning  
On the distant hill-tops round,  
Mark where saints wait thy returning,  
Eager for the joyful sound.

Shall the cry be never answered?  
Shall the hope be never met?  
Shall the world which thou hast ransomed,  
Never gain her lost estate?

By thy bloody sweat and passion,  
By thy dying agony,  
By thy glorious resurrection,  
Let the world thy glory see!

Speed thy coming, King of glory!  
Hear the universal prayer;  
Bid thy waiting church before thee  
Rise to meet thee in the air.

## POOREE OR JAGGARNATH.

BY MRS. ANNIE R. GRACEY.

It is a wearisome thing, under the best of circumstances, to spend a hundred days at sea. It was our fortune to have been more than this without sight of land, on our voyage to India, and without having spoken but two ships, when our Captain said one day, "If this wind holds, to-morrow morning, at eight o'clock, I will show you the *Jaggarnath Pagodas*." This was a striking illustration of the wondrous accuracy acquired in navigation, that at the end of seventeen thousand miles journeying, such a prophecy should have been, as it was, wellnigh fulfilled to the moment.

Rising two hundred and fifty feet above the land, the great towers of Jaggarnath are sighted by vessels coming from a great journey, for the purpose of correcting, if need be, their reckoning, before attempting to make the light-ship, which lies at the edge of the dangerous shifting shoals which the *debris* carried down by the Ganges has made far out into the sea.

But what millions have sighted those domes for another purpose, and with other emotions! Land pilgrims for ages have been guided by them for miles before reaching the town of Pooree.

The name Jaggarnath signifies "Lord of the World," and has in it a wonderful inspiration for a Hindoo. The temples are in the province of Orissa, in the southeastern part of India, on the Bay of Bengal, and distant from Calcutta about two hundred and fifty miles. This province of Orissa is probably more noted than any other in India, for its temples, places of pilgrimage, etc. A visit to these temples is enjoined upon a Hindoo as one of the most important acts in the ritual of his religion; and year after year this Mecca is resorted to by representatives from every section of the country. Here is found,

probably, one of the greatest strongholds of superstition in India, and the greatest seat of Brahminical power.

The stone wall inclosing the great temples is about thirty feet high, and the area forms a square of six hundred and fifty feet by six hundred and sixty. Within this wall are a number of smaller temples,

Lying around this is the dirty little native town of Pooree, with its one street extending for two miles, with gulleys, lanes, and alleys running out at right angles. The district surrounding it is of the same name. It is some ten miles in extent, and constitutes a part of the endowment of the temple, nobody being allowed to enter the territory without paying a prescribed fee. The population of the town is about seventy-five thousand, there being among the number about four thousand priests, who attend daily upon the temple.

The images, or objects of worship to the people, are kept in the temples; but at certain festival seasons during the year, these dignitaries are taken out for an airing. For this purpose, carpenters construct each year rude cars, in which the idols are seated, and then drawn some distance by the pilgrims. This is considered a very great privilege, and every year persons are crushed to death under its wheels, in the struggle to participate in this senseless ceremony. During the past few years, the number of persons visiting has greatly diminished, some forty or fifty thousand now constituting a representative crowd. One peculiarity in this year's festival, was the preponderance of the number of women over men, and these *women mostly widows*, the majority of them under thirty years of age.

A recent visitor at one of their festivals describes a party, consisting of several women, measuring the length of their bodies around the temple. He also adds that he saw several wealthy and educated Baboos from Calcutta, who wished it understood that they were no believers in the idol, and were only present for the purpose of taking care of the women of their families who had come. This is indicative that the sincere worship of Jaggarnath is dying out; but also suggests that the women of India, though degraded, have a great influence in preserving heathen worship.

From a recent *Friend of India* we gather the following from one who attended their last festival:—

"The moment of greatest interest to the people is when the idols are brought out from the temple and placed on the car. This ceremony was performed in the evening, June twenty-first, between eight and nine o'clock, in darkness and rain, with a paltry display of torch-lights and tomtoms, accompanied by the shoutings of men and women. I could only feel a sad interest in the foolish ceremony in honor of an unsightly painted hock of wood, which the pilgrims, at least most of them, regard as their god, the lord of the universe. I was particularly struck with the apparent sincerity of belief of numbers of the people, that the image which was placed on the car was really God. Ordinarily it has seemed to me that priest and people alike have little reverential faith in idols; but here it was different. I cannot say much for the priests on this score; they did little which was calculated to awaken faith and reverence; but large numbers of the people, in answer to my questions, said, with seriousness, and with an accent of conviction such as I have rarely seen among this people, that their god was really in the image. They knew, indeed, that the image was made of the wood of a Neem tree, but God was in it, and when they saw it, they believed they saw God, and therein found salvation."

When will this devotion, so lavished upon the false, be given to Him who is the Way, the Truth, and the Life? We are hopeful. The idols He shall utterly abolish!

#### A CHAPTER OF CONTRARIES.

BY REV. S. L. BALDWIN.

It may not be uninteresting to your readers to have presented to them a chapter of contraries; by which I mean a statement of various matters in which the Chinese are the exact opposite of Americans.

First, then, in regard to *books*. Most of your readers are probably aware that the Chinese book begins at what we call the end; and that instead of reading from right to left, as we do, they read down the right-hand column first, and then proceed from right to left through the book. There are other differences, however, which are not so familiar. The date of the book commences with the name of the reigning Emperor, and the year of his reign, which is followed by the number of the month, and the number of the day, *e. g.* Tung-chi, 10th year, 8th month, 15th day. The "running title," instead of being printed at the top of the page, is placed on the edges of the leaves. The number of the page is put on the left hand,



near the bottom, and the marginal notes are put at the top of the page, where the margin is generally twice as wide as at the bottom. Instead of "copy" being sent to the printer, it is sent to the engraver, who pastes it on a smooth block of wood, and then "follows copy" by cutting it right through with his sharp tools on to the wood, which is then passed over to the printer.

In dress the Chinese are also our opposites. White is the universal color for mourning. At weddings, any color *except white* may be worn. The bride has a *red* veil, while the bridegroom has red silk twisted into the end of his cue. A Chinaman who "sports" a watch generally carries it in an outside pocket, made so as to show its face to the public. His shoes are polished, — not by blackening, but by having their edges whiteened with white lead! The ladies, instead of wearing crinoline skirts, the circumference of which increases in wonderful progression from the waist to the feet, have their skirts widest at the waist and tapering towards the feet.

The dress-makers and washer-women are all men! It is no uncommon thing to see a man working diligently on a lady's dress, or washing clothing, among which are articles of female apparel.

School-children turn their backs to their teachers when reciting their lessons. When Bro. Gibson taught the boys in his school to cipher with Arabic figures, I noticed that in making the 0, they would invariably commence at the bottom, instead of the top!

Chinese boatmen speak of east-south, and east-north, and west-south winds; and to say "a northeast wind" would seem as strange to them as if one should speak to us of a chestnut horse, and mean a horse chestnut!

When a Chinaman calls upon you, instead of shaking hands *with* you, he clasps his two hands together, and shakes them *at* you; which, considering the cutaneous diseases so prevalent among the masses, is rather a commendable custom. We invite a guest to "take a seat" on his arrival; but a Chinese guest invites his host to do so as he is about leaving him. The host replies, "Walk slowly," which may be considered equivalent to "Take care of yourself."

With us, soup generally comes first at a meal, and the dessert last; but a wealthy Chinaman

will commence with fruit, and finish with fish and soup.

In writing names, the Chinese commence with the surname, and the others — we can hardly say *Christian* names — follow. The Boston Directory will give you a good idea of the Chinese style of writing names.

When a marriage has taken place, the bride, instead of being favored with a trip to Saratoga or Newport, is shut up in her husband's house for a month, during which time she must be seen by no outsiders.

A Chinese mother shows her fondness for her baby, not by kissing it, but by putting it up to her nose, and smelling of it.

It is a sort of proverb among us, "Doctors never take their own medicine;" but the quacks who vend their wonderful plasters and elixirs in the streets of Foochow will pound their own breasts until they are black and blue, and then put on a lotion to heal it, and convince the people of the efficacy of their medicines; or they will cut open their flesh, and heal the wound with some extraordinary remedy, which is offered to the astonished by-standers at a low price. I wonder how "Perry Davis' Pain Killer," or the "Infallible Hydrogalvanomagnetic Oil," would stand such an ordeal as that!

A few other things may be mentioned in brief: Horses are mounted on the right side; vessels are launched sideways; men fly kites, and have crowds of boys for spectators; the left hand is considered the place of honor at a feast; to uncover the head in entering a person's house, unless you are intimate with him, is an act of unbecoming familiarity; the seat of the human understanding is located in the abdomen.

Bloomfield, N. J., Nov. 1, 1871.

#### "THE LAND OF THE VEDA."

METHODISTS interested in missionary work are anticipating with pleasure the book from the pen of Rev. Dr. Butler, which is now in press, and will very soon be issued by Carlton & Lanahan, New York. Through the politeness of the author we are permitted to publish the following valuable statistical table, which relates to "Woman's Work" alone. The book itself promises much reliable statistical information, the table given being one of ten equally full.

No one can read these accomplished facts without realizing how important these Ladies' Societies are rapidly becoming; how largely the women of each leading denomination on both sides of the Atlantic "have been moved as by a grand impulse from God, during the past ten years, to originate this work. Already 149 lady missionaries and 539 native helpers (Bible women, etc.) are engaged in these precious and increasing efforts. But I need not point out to you the lessons which this table suggests, and the encouragement which it gives. For the time they have been working, how truly may it be said, 'What hath God wrought!'"

We learn that fully one-fourth of the matter in the book bears directly or indirectly on the question of woman's work among heathen women. We recommend it in advance to all our readers.

#### WOMAN'S FOREIGN MISSIONARY SOCIETIES.

These Societies are all of recent institution, are growing in ability and influence, and are, no doubt, destined to accomplish, especially on the Eastern Hemisphere, a glorious work for Christianity, and one which only woman can do.

EUROPEAN SOCIETIES.	Number of Missionaries	Number of Native Helpers	Scholars	Income.
English Church Ladies' Society for Female Education in the East.	30	235	15,000	\$10,845
Ladies' Society of the Free Church of Scotland.	7	..	..	14,756
Wesleyan Ladies' Com. for Female Education in Foreign Countries.	6	34	2,595	7,435
Ladies' Association for Female Education in Africa.	..	..	..	15,440
Ladies' Association for Improvement of Syrian Women.	..	..	..	27,710
Ladies' Association for Promoting Education in the West Indies.	..	..	..	3,155
Zenana Mission in India.	..	..	..	4,675
Berlin Women's Association for Christian Education of Females in the East.	4	1	63	2,700
China Ladies' Association.	..	..	49	5,000
AMERICAN SOCIETIES.				
Woman's Union Missionary Society.	29	100	920	44,857
Woman's Board of Missions, Congregational Church.	25	30	200	24,459
Woman's Foreign Missionary Society of the M. E. Church.	9	49	634	22,308
Woman's Foreign Missionary Society of the Baptist Church.	3	..	..	4,000
Woman's Foreign Missionary Society of the Presbyterian Church.	82	30	1,100	15,000
Total, European and American Societies, 14 in all.	149	539	20,601	\$211,390

#### EXTRACTS FROM MISS SWAIN'S QUARTERLY REPORT.

FROM January 1st to April 1st, one hundred and one visits were made at the homes of patients,

and one hundred and twenty-five patients were treated at the Mission house. From April 1st to July 1st, one hundred and four visits were made, and two hundred and forty-two patients were treated at the Mission house.

We have visited in about seventy-five different zenanas. In each one there are usually several families. A few days ago we went into a zenana where twenty women gathered around us, and children of all ages.

We have much to encourage us. We make it a rule to read the Scriptures in every zenana, where there is the least opportunity. At first we sometimes meet with opposition. The women manage now and then to have work that must be attended to, or make the children cry so they cannot hear us. After we have made a few visits, however, and become acquainted with the women, we have no trouble in inducing them to listen, — and some of them have become so intensely interested that they wish us to come very often and read to them.

Our work this year has so far been much more interesting than last year. Several women whom we have under instruction seem very thoughtful, and are more anxious to hear the Bible read than any other book. They also delight to hear those of our hymns which have been translated into their own language.

We try to keep up our acquaintance with all our patients, or rather with those whom we have attended at their homes, as far as possible. Some weeks we read and explain the Scriptures to a great many women and children. Sometimes I have counted thirty and forty women who have gathered to see us, and hear what we have to say. The heaven is working in the hearts of these people, and we have much reason to hope for a brighter future for India's daughters.

Our medical class is doing very well this term. I have a young native woman, a graduate of Dr. Humphrey's class, to assist me in teaching. Each scholar comes, according to her number, to my office to assist me with patients, put up prescriptions, etc. Some of them will make very useful physicians, I think. Others will make perhaps better wives and mothers and workers in general for having a little knowledge of medicine.

CLARA A. SWAIN.

Bareilly, India.

INFANTICIDE.

BY REV. P. T. WILSON.

MOTHERS in a Christian land can scarcely imagine that one could be so void of the feelings of humanity as to see her own offspring time and again ruthlessly murdered; but such is custom, that these Rajpoot clans can destroy all their female children without any apparent qualms of conscience. Government has long been putting forth laudable efforts to stop this inhuman practice; still, recent facts satisfy government that there is still much to be done.

The last number of *The Friend of India* had extracts from reliable government documents on this subject, from which I copy for the information of the readers of THE FRIEND.

Mr. Hobart, joint-magistrate of Bustee in 1868, wrote:—

"I believe that the returns of one hundred and eighty certainly of the two hundred and sixteen villages visited are as correct, with regard to numbers and age, as they possibly can be. Nearly all spoke of the crime as one of the past; I regret that I cannot think the crime obsolete, or even diminished. It is practised with greater secrecy, perhaps, but it is certainly extensively practised.

"The Soorujbuns of the Rharut Dwaj elan are the highest caste of Rajpoots in the district, and are the most addicted to infanticide. They are very numerous, and live mainly in Perqunnah Amorha. They have two great divisions, entitled Baboos and Kooors. The former is of higher rank, and is subdivided into sixteen families, inhabiting fifty villages, and the latter is subdivided into four families, inhabiting sixty-six villages. The Rajah of Amorha was the head of the tribe. Of these villages, ninety-nine were visited, and no less than eighty-six found suspicious. The Baboos of Khudawur Kalan live in ten villages, in seven of which I found one hundred and four boys and one girl, who, luckily for herself, was born and bred at the house of her mother's family, and who has not been permitted to come to her father's house. Their other villages are said to contain two girls. They admit that for ten years there has been but one girl married in all those villages. They have been always an unfeeling sect. Their villages are notorious for Suttée monuments, and their tanks are said to be deep with infants' bones.

"Next came the Baboos of Nagpore, who live in twenty-seven villages. In the nineteen visited, I found two hundred and ten boys and forty-three girls. In fifteen of the villages no marriage of a girl has taken place for a decade. In their three remaining villages, there would appear to be three girls.

"The Baboos of Ramgurh live in sixteen villages. In the nine villages visited, I found seventy-one boys and seven girls. In four of these no girls exist, and in seven no girl has been married for at least ten years.

"The Baboos of Purnahgurh live in five villages. In the two visited, I found thirty-one boys and one girl. One girl is said to exist in their other three villages. The Baboos of Asogpoor preserve their old reputation. They have twenty boys and no girl; and no girl has ever been married from among them, or known in their village.

"Nearly all the families of the Baboos and Kooors practise the crime. The former are perhaps more addicted to it; but the Luehmunpore Kooors, of Luehmunpore, form an honorable exception. They have in their village twenty boys to twenty-one girls. The Baboos of Koodruee are also a worthy exception.

"The Thakoors of Poorah Murnah Zillah Fyzahad are a large element in the Soorujbuns elan in Amorha, and are entirely unconnected with the former class. They live in forty-one villages, of which seventeen were examined, and one hundred and fifty-four boys and fifty-four girls found therein. In eight of their villages a marriage has not taken place for ten years. This elan is not so addicted to the practice, but some of their villages are very bad. In six of them there are seventy-six boys and only seven girls. It was with regard to Aodeypoor, one of these, that Ramjeeawun Pundit (a man who is much respected, and was rewarded for loyalty) said to me, 'I have lived near the place, as boy and man, close on eighty years, and I never saw a marriage in it.'

Readers of THE FRIEND, I have made this lengthy quotation to convince you that there are whole villages in India, some of them in Oude, in which not a single female infant is permitted to grow up to womanhood.

The British government appears to be doing all that can be done by legislation and law; but

still, when they come to inquire as to the exact number of girls and boys, they find that in some villages this crime is universal.

One chief reason given as the cause of this slaughter of female infants, is the ruinous expenses incurred at the marriage of every Rajpoot girl.

Christian mothers! Christian children! what do these people need? They need a Saviour. Send them the Gospel light to dispel their darkness.

*Poori, India, Aug. 31, 1871.*

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## HEATHEN WOMAN'S FRIEND.

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BOSTON, DECEMBER, 1871.

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### TO THE RESCUE.

PROF. TYNDALL, in his "Alpine Hours," gives a thrilling account of the rescue of a man who had fallen in a crevasse of the glacier. He was the porter, who, sent on with an assistant in advance, had incautiously stepped on an ice bridge, and fallen into the fissure. He had lain there an hour, when Prof. Tyndall and his companions were startled at seeing the solitary man standing immovable, saying that his comrade was dead, and indicating the spot where he had fallen. Peering into the darkness they could see nothing, but faint moans betrayed the buried life, and instant preparations were made for the rescue. The porter had carried down the strong rope with him; but waistcoats, coats, and braces were hurriedly taken off and knotted together, and by their aid Bennen, the guide, and Professor Tyndall, were let down from one projection to another, till they reached the bottom of the *debris*, a distance of forty feet. The fallen fragments had frozen together again, so that the man was inclosed in a solid mass of ice. They cautiously hewed it away, the severed pieces ringing significantly, as they fell into the lower depths on the edge of which they were standing. After removing a layer of two or three feet thick, a hand appeared white as the snow about it, and making its mute but powerful appeal. The head was laid bare but the lips could only utter inarticulate sounds. The knapsack was cut off, the rope passed under the arms and an effort made to

pull him up; but so firmly was he imbedded, that not until the last foot was extricated could they lift him out of his narrow house. By pulling him from above, and pushing him from below, the poor fellow was lifted to the surface of the glacier; and these men, exhausted by an hour of severe labor, and drenched with dripping ice, carried him by turns to the cave of the Faulberg.

Then, for a long time, every measure was employed to restore suspended animation, till at length the groaning ceased, and Bennen, in agony, exclaimed, "He is dead!" But the more sagacious Professor, leaning over his patient, marked the gentle breathing and felt the calm beating of the pulse. He was saved, — this young, strong man, — the only son of his mother, and she a widow. Brought back by wise, tender hands from the chill of death, to the warm pulsation of life and strength.

Dear friends, listen with attentive ears, and you will hear the faint moans of your sisters incased in the ice folds of cruel superstitions. You will not hesitate, when life depends on your action. If you cannot go down in the darkness to the rescue, there are brave, strong, heroic souls who are ready for the adventure, — ready to peril their lives for the Master, and for those whom He has died to redeem. You will not hesitate to strip off your superfluities to furnish the ropes which will enable them to reach the depths of the abyss.

There is work to be done there demanding courage and discretion. Women bound hand and foot in the icy chains of idolatry are to be hewn out. Stroke upon stroke must fall, even before the appealing hand is seen. Aid must be afforded, even after the head is freed, and sight is given to the eyes. These poor helpless ones must be lifted with strong, tender hands into the pure air of Christianity and civilization. They must be watched over and tenderly cared for, until the gentle breathing and the tranquil beating of the pulse give evidence of their new life. "Saved by the power of an endless life." This is the reward that will abundantly repay hours of weary work and watching. Saved through Christ! this is the joy that cometh in the morning, when the heaviness of the night has all passed away.

J. M. O.



NORTHWESTERN BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

IN the conflagrations that have laid much of Chicago in ashes, and have ruined large portions of our territory, our society must suffer with others. Those upon whose hearts God has laid the burden of its prosperity must rally to its help.

We have lost no money by the fire except what might have been in the post-offices. Our only anxiety is for the future. Some have sacrificed heavily for this work,—doing gratuitously an amount of labor equal to that done by salaried officers.

Their zeal must not flag in this emergency; rather let them increase their efforts. It pays to work for Christ to the last ounce of strength. Our women will be called upon to help the sufferers from the late fire. Let them do their very best in this direction. These homeless people must be fed and clothed. The women of the Northwest will do their full share in this, as in every good work. But this new claim must not abate the old. The dues of the W. F. M. S. must be kept up regularly and faithfully; *all pagandom* is hopelessly homeless, and must be so till Christian women teach its wives and mothers to turn their prison-houses into homes.

Let every woman do her best in this. God requires it, and nothing can release us from the obligation. No matter how crowded with cares, we can, any of us, God helping, do more than we have done.

A practical suggestion. The Monthly Missionary Meeting in many places is an afternoon social, —a "missionary tea," —the ladies sewing while one or more reads aloud about our work. We would suggest that the time spent at these meetings be given to work for the "fire sufferers," the missionary dues and readings being kept up, of course, and the officers doing their work as usual.

Let a committee of citizens be appointed to gather up materials and oversee the sewing. Michigan ladies can work for those in the northern part of their State, Wisconsin ladies for those of their State, Indiana and Illinois ladies for Chicago. Let the missionary accounts be kept separately and exactly, and then do all you can for the poor in the "burnt districts."

Another word. At our last quarterly meeting, a resolution was passed asking every mem-

ber of the Society in this Branch to observe Saturday evening, from eight to half-past eight o'clock, as a season of special prayer for God's blessing on our work. Let us entreat you not to forget this. Let all who can meet us at the mercy-seat every Saturday evening.

We never needed prayer more than now.

Let us clasp hands, and stand firmly under this pressure that is on us, and Christ will carry us through.

MRS. BISHOP HAMLINE,  
President.

JENNIE F. WILLING,  
Cor. Secretary.

OUR GERMAN SISTERS.

WE have long been intending to speak of the alacrity and interest with which our German sisters in this country have responded to the appeals of our society.

They have organized in several places auxiliaries of strength and efficiency. We have been pleased to see that they have also contributed essays in their own language for the use of reading circles in connection with the Cincinnati branch.

It is now our privilege to report the commencement of the same good work in the Northwest German Conference. The story of self-sacrifice with which the work begins augurs well for the future.

Our society is to be congratulated that it is henceforth to possess, in addition to American enthusiasm, the element of German persistence and steady workfulness.

To these new helpers we give our hearty welcome. Sisters, „Lasset uns Gutes thun, und nicht müde werden.“

„Lasset uns eilen unsre Gaben  
Weil es Zeit ist, auszustreuen!  
Was wir hier gesäet haben  
Ernten wir einst reichlich ein.“

At St. Paul, Minn., during the session of the Northwest German Conference, this fall, there was an auxiliary society formed in the German church. Being the first organized within the bounds of the conference, considerable interest was manifested by the ministers, many of whom were present. One of them desired the privilege of speaking, and narrated the following circumstance, which is furnished by Mrs. Hobart, corresponding secretary for that State:—

“In his charge there was a young lady living, who was deformed with spinal disease, but who had a heart sound

and true, devoted to the Lord, and very earnestly desiring to do his will. She wished to give herself to the missionary work, and promised the Lord that if it was his pleasure, and he would open the way, she would be a missionary.

"It seemed God's providence indicated work for her in another way. She became the wife of a poor widower, with two little boys. About three months after her marriage, Brother R. was making a pastoral visit at her house, when she handed him ten dollars, asking him to forward that for her to the W. F. M. Society. He hesitated, almost refusing so much from her, knowing that they were not in circumstances to afford so much. But she assured him that she could well afford to give this, that she had earned it by her needle after all the wants and work of her family had been attended to. He then endeavored to persuade her to divide the money, and give half of it to the support of the German work, which needed help very much. 'No,' she answered emphatically, 'I want to give this all to the W. F. M. Society. I promised the Lord that I would work for that cause, and I have earned this by sewing in the evenings. It is not too much. I can do more than that.'

"And now, Brother R. concluded: 'We have had no organization of this kind in our church, and I had not decided where it was best to send it. But since I have been here this afternoon, and find you are organizing a W. F. M. Society, I give this money as the first instalment.'

"Dr. Hohart proposed that it be considered as a part of thirty dollars to be raised and devoted to the education of an orphan girl at Bareilly, who should be named for this noble woman. The additional twenty dollars was raised at once, and forwarded to the treasurer of the St. Louis branch, as an offering from the Northwest German Conference to the W. F. M. Society."

We omit the name, but the box is broken, and the ointment poured forth. The blessed Jesus has secured that the fragrance shall perfume every household where the story goes.

LUCY E. PRESCOTT.

#### DEPARTURE OF NEW MISSIONARIES.

THE members of this society may be grateful to the Most High in that they have been privileged to send NINE lady missionaries to the heathen women of India and China, before the society had completed two and a half years of its existence. This month six have been sent, four going through the "golden gates" that open from California to China, to be the messengers of Christ's mercy to the women of the so-called "flowery land," and two going to the land of the "feathery palm-trees," to "dark India," to tell the women of its zenanas and harems of Him who bought them with his precious blood.

#### FAREWELL MEETINGS IN NEW YORK.

Of the two ladies for India, — one, Miss Jennie Tinsley, had gone on some weeks previously to visit friends in England, intending to join the missionary party in Liverpool; the other, Miss Carrie McMillan, we were privileged to have for a few days in New York.

The first of the farewell services was held in St. John's M. E. Church, Brooklyn, East District, on the afternoon of Sabbath, the 15th October. This was a ladies' meeting, presided over by Mrs. Rev. Dr. Harris. Mrs. Judd made a most pathetic and earnest address to Christian women, urging them to labor for the salvation of their perishing heathen sisters in India. As she spoke of her own desire to return to her loved work, being so strong as to induce her to make the sacrifice for Christ of leaving a dear little daughter (ten years of age) behind her, every eye and heart seemed melted, and the large audience were deeply impressed with the fact that the fire of divine love in the soul can kindle such a missionary love for perishing souls as will be a savor of sweet perfume before our God.

Miss Carrie McMillan followed in a simple, touching account of how God drew her heart to this missionary work. After some more remarks were made on the progress and aims of this society, a collection was taken. Several ladies became life members, and the interests of the society seemed to have received a lively stimulus.

On Monday, Oct. 16, the ladies of the Washington Avenue Church, in Brooklyn, had a public meeting, when the large audience was favored by an address from Rev. Dr. Hurst, who gave a pleasing account of the missionary labors of English ladies in Egypt. He was followed by Rev. Thomas Guard, who eloquently and in thrilling terms told of the condition of the Kafirs in South Africa, their degradation while heathen, and then the glorious change wrought in them by missionary agency. At the close of these addresses, the pastor, Rev. Wm. S. Studley, in the name of Mrs. Chace, the president of the society, presented Miss McMillan with a basket of flowers, which was sweetly acknowledged by the young missionary.

On Tuesday, the 17th, the ladies of New York held their farewell service in the Washington Square M. E. Church. A large audience of ladies listened with delight while Mrs. Judd made one of the most deeply interesting addresses we were ever privileged to hear. Here, again, as she testified her joy in being permitted to return to her loved work, and her willingness to give up her darling, all hearts were melted; and as she asked the women of the Methodist church to pray for her little daughter, — the precious one she was giving up for Christ's sake, — we saw the character of the devoted missionary, the Christian woman, and the heroic mother, beautifully blended, as she, the handmaid of the Lord, rejoiced to do the will of Him that sent her.

At the close of this address, Mrs. Rev. Dr. Olin, who presided, requested the audience to sing two stanzas of an appropriate hymn, and then introduced Miss McMillan, the young missionary lady sent out by the New York branch. Miss McMillan spoke of leaving a beloved, aged father, whom she never expected to see again; but, though her cross in this way seemed heavy, she counted it a higher honor to receive her appointment as a missionary, than to be offered the crown of England's queen.

Mrs. Cunningham, wife of one of the newly-appointed missionaries, then sweetly spoke of her love for missionary work, and her earnest desire to follow in the path where Christ would have her walk.

After some further exercises, the ladies present constituted Mrs. Judd, Mrs. Cunningham, Miss McMillan, and Miss Maria Judd, life members of the society. The ladies then adjourned to the church parlors, where the ladies of the Washington Square Church had provided an elegant collation. Numbers of gentlemen joined in the social hour that followed, amongst others Revs. Drs. Durbin, Harris, Crooks, and Daniel Drew, Esq., etc., etc.

A very pleasing feature in the enjoyment of the hour, was the presentation to Miss McMillan of a large, rich cake, handsomely ornamented, and having the word INDIA inscribed in frost work under a group of flowers. This cake was provided by Mrs. Drew, and given to Miss McMillan as a testimony of Mrs. Drew's appreciation of the labor of missionary ladies in India.

The farewell service of the General Missionary Society for the missionaries sent out by the board, followed in the evening. The speeches of the devoted missionaries who were about leaving this their native land, for Christ and for India, did them honor as missionaries and as men. Honorable, too, to the Woman's Foreign Missionary Society, were the testimonies to the usefulness of this organization, given by the speakers, Rev. C. W. Judd, and Rev. Dr. Crawford, pastor of one of the New York churches, and member of the missionary board.

Next morning, Oct. 10, saw the missionary party on board the steamer, with a large number of friends to say the last farewell.

As the noble vessel moved from her moorings, we were delighted to see the beaming faces of these devoted missionary ladies,—one of whom, as the last loving clasps were given, had just said: "Sister B., it is all bright; there is not one spot on the brightness!"

Women of the Methodist church, thus your messengers go to the heathen. Which of us will use the word *sacrifice* when we are asked to give a little time or money to sustain them? Nay, rather let us joyfully dwell on the honor God has put upon us in enabling us to send nine missionaries to heathen women, and let us resolve never to cease our exertions till we are called to meet them as the ransomed of the Lord in heaven! C. B.

#### OUR MISSIONARY TO CHINA.

The St. Louis Branch is following with tender solicitude Miss Mary Q. Porter, of Davenport, Iowa, as she winds her way over mountains and through valleys to take the steamer which leaves San Francisco on the 1st of November for China.

We believe her well fitted by education and consecration for the great work she undertakes.

At the time of her conversion, she told the Lord her whole life should be devoted to him, and although she did not realize the depth of meaning the words contained, the sacrifice and suffering implied, as time passed on, and new powers for usefulness and gifts from God were bestowed, she withheld nothing from him, but freely presented all as a missionary offering. And bidding friends, home, all that hearts hold dear, adieu, she goes from us as our first missionary to foreign lands.

We earnestly ask the prayers of the church that she may be kept amid the perils and exposure of travel, and

abundantly blessed to a land of dark superstition and idolatry, in bringing many women and children to a knowledge of Christ their Saviour.

LUCY E. PRESCOTT.

The great fire in Chicago occurring just as the Misses Woolston and Brown left New York on their journey across the continent, deranged all plans for farewell meetings in the West. It also detained the ladies several days, so that we were fearful lest they should miss the steamer on which their passage to Shanghai was engaged. Our latest news, however, was reassuring. The ladies were altogether in San Francisco,—Miss Porter of St. Louis having joined them,—ready for their sea voyage. Let them be kept in prayerful remembrance.

We hope, by and by, to give our readers direct communications from these ladies.

#### "HARVEST HOME" IN NORTH CHATHAM.

A VERY enjoyable and unique harvest home service was held in the North Chatham Methodist Church on Sabbath evening. The church had been previously decorated in a tasteful and appropriate manner by a few ladies of the congregation, and the beautiful wreaths of autumn leaves and grain spoke eloquently of the skilful fingers which had prepared them. The wreaths were placed around the names of the principal foreign mission stations of the church. There were two very beautiful wreaths inclosing the words "Shahjehanpore" and "Bareilly." The Sunday-school Missionary Society and the Woman's Foreign Missionary Society are sustaining and educating a boy and girl at the orphanage at those places in India. Their names are John G. Budd and Josephine J. Brown. That which was most unusual in the service was a literal obedience to the command in Exodus xxii. 19: "The first of the first fruits of thy hand thou shalt bring into the house of the Lord thy God." A large table was spread within the chancel, and covered with a profusion of the fruits of the season. On it we noticed some of the finest apples, pears, quinces, grapes, and other fruits which it has been our lot to look upon this year.

The altar railing was covered with braided corn, while in front was a row of baskets containing the larger fruits and vegetables of our climate. It was a most tempting array, and the passages of Scripture recited by the various classes formed a most impressive *object lesson*, and turned our hearts in gratitude to the "God of the Harvest." The exercises were interspersed with singing hymns of "Harvest Home," etc. After a presentation to the pastor, of the fruits, etc., the audience joined in singing, "Praise God from whom all blessings flow," which seemed to have a fuller meaning after the exercises of the evening; and as those glorious words, wedded to Luther's immortal "Old Hundred," were sent heavenward by the grateful throng, they seemed like a thank-offering to God for the rich bounties which had blessed the toil of the husbandman.

To the blessed God of the harvest belongs the praise, who hath put it into the hearts of His people to render

these words, and beautiful, yet singularly appropriate and most acceptable services.

We commend this to the notice of our auxiliaries.

C. B.

### **Children's Corner.**

#### **THE LITTLE BROWN GIRL THAT WRITES ME LETTERS.**

I WONDER if the boys and girls read THE FRIEND. I wish they would; for I want them, when they grow up, to help get the wicked folks who live the other side the world to give up their sins, and give Jesus their hearts. Do any of you remember reading Sundari's story? I guess not; for it was in the paper more than two years ago. I had a letter from her the other day; and I thought, when I read it, I wish all the small people knew about this poor little stray.

A funny name for a girl, isn't it?—Sundari. Sundari what? O, that is all there is of it. I don't believe they give girls more than one name in India. They don't think they are of enough account. Why, they just kill off hundreds and hundreds of them when they are little bits of babies. Not such a bad thing for the children, to be sure, for they will go straight to Heaven; and if they live to grow big, they will never be sent to school, or have any chance to know anything, or be treated as if they were anybody. It is dreadfully wicked of their fathers and mothers to kill them, though.

Little Sundari has another name that has been given her since she came to live with the missionaries. The first letters are the same as mine,—"J. F. W.,"—and I guess that is why she writes me letters.

When she was a wee little thing, only five or six years old, a man stole her from her home and sold her. Now, if one of you were stolen by some bad man, what a time there would be! It would be put in all the papers,—"A little girl stolen!" Your father and mother would do all they could to find you, and they would hire people to hunt for you, and almost break their hearts crying about you. I don't think there was much fuss made about Sundari being stolen. They care so little about girls in India, I shouldn't wonder one bit if they were glad to get rid of her. Anyway, the man that stole her sold her to an awfully wicked woman; and she sat about

bringing Sundari up so that she would be just as bad as ever she could be. She taught her to sing and dance. The child was rather clumsy about dancing. So the woman knocked her about, and pounded her so hard, the poor little chick thought she would run away. She told the woman she would go to a neighbor's house, and borrow some fire; and, as soon as she got out of sight, she ran off. That was the last the old thing saw of her.

When night came, she crept into an empty hut, and slept all alone. Just think of it! Away off there, in the dark night, all alone, no supper, nobody to take care of her! I warrant you she cried herself to sleep. There was a big river close by. She wanted to get across, for she thought the woman couldn't find her then. So she worked around four or five days for the man that kept the ferry, and he let her ride over the river in his boat. When she got across she went to a police station, and told the policeman her story. He took care of her for two months, then he sent her to the magistrate, and he gave her to the missionaries. Pretty soon the bad people found out where she was, and tried to get her away. The magistrate sent for her, and she told him how kind the missionaries were, and how mean the old woman was, and begged him not to send her back to her, because, she said, if she stayed with the missionaries she would learn to read and write, and be good; but if the wicked people got her again she should certainly go bad. She was sent back to the good missionaries, and you may be sure she was glad enough.

I don't suppose she looks much like any of you. Her face is as dark as that of some of the colored children you have seen. She don't dress one bit as you do, either. I have no doubt you would think she was a funny little thing, if she were to slip in among you, when you are at play. She wrote me a letter, last year, in Hindoo, her own language. Such a lot of queer, crooked marks! It looked as though the flies had tumbled into the inkstand and then hopped out, and had gone to playing croquet on the paper with their legs all ink. The last letter is in English. Here it is:—

"MY DEAR MADAM,—I was very, very glad to receive your kind letter. Yes, I will try to love God, and do his work, when I grow big. Just



I am your dear child."

*Rockford, Ill.*

J. F. W.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

ST. LOUIS BRANCH.		
Waterloo, Iowa,	Mrs. Adelia Gates,	19
Brooklyn, Minn.	Miss Fannie C. Taylor,	26
Jackson St., St. Paul, Min.	Mrs. C. F. Fitz,	58
Rosabel St., St. Paul, Min.	Mrs. Wydle,	22
Mrs. Lucy E. Prescott, Cor. Sec.		

*Michigan*. — Flint, Court Street, \$27.00; Mason, \$5.46; Albion, \$7.80; Spring Arbor, \$8.80; Flushing, \$13.00; Hanover, \$6.25; Flint, \$7.07; Albion, \$15.00; Essex, \$8.75; Owosso, \$8.48; Detroit, Lafayette Ave., \$23.00; Hadley, \$15.00; Ann Arbor, \$13.00; Hudson, \$13.40; Morenci, \$10.85; Sharon, \$4.00; West Leroy, \$12.79; Chelsea, \$12.00; Dover, \$6.00; Moscow Plains, \$5.15; Homer, \$8.60; Marshall, \$12.50; Jackson, \$15.85; Sault John's, \$10.97; S. Prairieville, \$5.50; Cassopolis, \$6.80; Centreville, \$7.50; Paw Paw, \$12.00; North Adams, \$19.00; Danville, \$11.58.

Waconsta, \$5.65; N. W. Newberg, \$2.25; Parma, \$15.00; S. Vermontville, \$8.77; Clinton, \$5.00; Manchester, \$7.00; Cold Water, \$25.50; DeWitt, \$3.17; Lapur, \$3.02; Hartford, \$3.40; Wayne Chapel, \$4.76; Forester, \$12.25; Algonac, \$17.00; Plainwell, \$8.00; Oxford, \$9.25; Niles, \$12; Trenton, \$12.50; Sturgis, \$16.55; Hartland, \$3.00; Dexter, \$5.95; Lawrence, \$6.00; Ransom, \$4.00; Penfield, \$5.00; Detroit, \$13.90; S. W. Colon, \$16.25; Ovid, \$15.00; Colon, \$6.25; Marshall, \$22.00; Liberty, \$5.80; Richland, \$11.39; Ovid, \$16.00; Tekousha, \$7.00; Greenville, \$14.00; Vassar, \$8.00; Eckford, \$12.00; Grand Blanc, \$7.50; Medina, \$12.00; Wayne, \$10.60; Leslie, \$4.90; Detroit, Jefferson Avenue, \$12.40; Adrian, \$75.00; Parkville, \$6.55; Eau Claire, \$8.50; Blissfield, \$3.00; Farmington, \$10.00; Albion, \$11.00; Mendon, \$8.75; Armada, \$8.00; Jonesville, \$4.00; Mason, \$6.87; S. W. Vienna, \$3.50; S. W. Colony (per S. A. R.), \$9.30; Eaton Rapids, \$4.30; Cooper, \$6.25; Mt. Morris, \$3.50; W. Mendon, \$4.75. Total, \$905.06

**Illinois.** — Alden, Mrs. Chappel, \$1.00; Mrs. Smith, \$1.00; Mrs. Critchett, \$1.00; Abingdon, \$10.00; Hedding Fem. Sem., Abingdon, \$9.00; Kansas, \$4.25; Plainfield, \$11.00; Mt. Morris, \$8.65; Marseilles, \$4.00; Roscoe, \$4.00; Normal, \$10.90; Lebanon, \$26.00; Ottawa, \$10.50; Griggsville, \$7.55; Harmony Chapel, Kansas, \$3.30; Ellison, \$6.60; Harvard, \$5.45; Manchester, \$6.35; Oregon, \$5.00; S. Rockford, \$7.50; Morrison, \$5.75; Rock Island, \$10.00; Marengo, \$4.97; Richmond, \$5.65; Alton, \$5.00; Rock Island, \$35.00; Lockport, \$18.00; Fourth Street, Sterling, \$10.00; Tonica, \$3.40; Sandwich, \$10.00; Alton, \$8.00; Woodhull, \$10.25; Wataga, \$3.00; Trivoli, \$28.50; Keithsburg, \$3.25; Belvidere (First Church), \$11.70; Poplar Grove, \$5.25; Altona, \$1.00; Plainfield, \$5.00; Miss Heath, County Line, \$2.00; Mrs. M. Bowman, Poplar Grove, 50 cts.; Winnebago, \$20.00; Mrs. Rev. D. H. Gray, Trivoli, \$10.00; Trivoli, \$5.00; Donated for printing, by Mrs. J. F. Willing, \$25.00; Bloomington, \$79.75; Edwardsville, \$19.00; Joliet, \$12.00; Mount Carmel, \$16.90; Batavia, \$15.25; Chicago (Grant Place), \$26.00; Mrs. Gregory, Whitehall, \$3.00; Chicago, Centenary, \$62.72; Elgin, Woman's Society, \$21.20; Young Ladies' Society, \$5.00; Decatur (First Church), \$15.00; Round Prairie, \$15.00; Lyndon, \$5.00; Rockford, Court Street, \$79.00; Kingston, \$12.00. Total, 776.09

**Indiana.** — Knightstown, \$5.25; Valparaiso, \$10.00; Indianapolis (Grace Church), \$58.00; New Albany, Centenary, \$41.00; Hebron, \$14.15; La Porte, \$11.00; Michigan City, \$10.00; Jeffersonville, \$20.00; Madison, Trinity, \$11.00; South Bend, First, \$10.45; Thorntown, \$9.50; New Albany (Wesley Chapel), \$9.00; Osgood, \$5.00; La Porte, \$13.50; Walkertown, \$3.75; Goodland, \$10.50; Kendallville, \$5.25; Goshen, \$17.40; Aurora, \$6.75; Waveland, \$13.50; New Carlisle, \$9.52; Indianapolis, Trinity, \$11.67; Miss E. A. Herle, Manchester, \$1.00; Lawrenceburg, \$3.40; Rushville, \$5.90; New Albany, St. John's, \$15.65; Rising Sun, \$20.00; Vevay, \$5.00; Greensburg Centenary, \$6.00; Indianapolis, Roberts Park, \$48.00; Moore's Hill, \$9.00; Mrs. Dodge, \$1.00; Coesse, \$2.00. Total, 423.34

**Wisconsin.** — Dartford, \$9.00; Broadhead, \$15.40; Sheboygan, \$3.50; Janesville, \$10.65; Bay View, \$4.85; Eureka, \$8.75; Wauwatosa, \$15.00; Orfordville, \$6.90; Milwaukee, \$10.68; Beloit, \$26.71; Footville, \$75.00; Stoughton, \$25.75; Milton, \$16.00; Fond-du-lac, Division street, \$30.00; Milwaukee, Ashbury, \$2.60; Mrs. M. J. Fox, Mineral Point, \$1.00; Ripon, \$3.50; Ft. Atkinson, \$8.50; Appleton, \$18.00; Rev. Benj. Barrett (for orphan), Milwaukee, \$26.00; Omro, per H. M. B., \$6.50. Total, 267.04

Total, \$2,371.53

Mrs. C. H. FOWLER, Treas.  
409 W. Monroe Street, Chicago.

#### ST. LOUIS BRANCH.

SEPTEMBER 1ST TO NOVEMBER 1ST.

**Missouri.** — Kansas City, \$16.00; Sedalia, \$20.00; Mrs. L. M. P. Alexander, \$1.00. \$37.00  
**Iowa.** — Vernon Prairie, \$7.50; Council Bluffs, \$4.65; Afton, \$1.50; Fayette, \$2.00; Mt. Vernon Cornell College, \$4.00; Mrs. H. M. Kirkpatrick, Highland Centre, \$1.00. 20.65  
**Minnesota.** — Northfield, \$6.00; Minneapolis, \$22.40; Marion, \$5.00; Brooklyn, \$6.50. 39.90  
**Nebraska.** — Nebraska City, \$15.00. 15.00  
**Kansas.** — Leavenworth, \$12.90. 12.90  
From N. W. German Conference, for support of an orphan named Katrina Moritz, \$30.00. 30.00  
Money remaining due on tickets to Mrs. Willing's lecture, 1.00

Total, \$156.45

Mrs. W. A. JONES, Treas.  
17 South 15th St., St. Louis.

#### PHILADELPHIA BRANCH.

SEPTEMBER 9TH TO NOVEMBER 1ST.

**Pennsylvania.** — Lancaster, per Miss Mary M. Sander-son, \$8.00; Harrisburg, per Mrs. T. W. Buffington, \$10.00; Williamsport, per Mrs. Sarah E. Sigafos, \$22.02; Windham, per Mrs. E. M. High, \$4.30; Washington, per Mrs. M. Hazlett, \$13.00; Pittsburg, Christ Church, for the support of an orphan, to be named "Susan Morgan," after the wife of Rev. L. F. Morgan, of Baltimore Conference, by three young ladies in the Bible Class, viz. Amelia L. Ebbert, Sallie Vankirk, Sally Hubley, \$30.00; Mrs. John Biddle, Life M., by Mr. John Biddle, \$20.00; Catherine Brown, Life M., by Mr. John Biddle, \$20.00; Mrs. Cyrus Clarke, Life M., by Mr. Clarke, \$20.00; Mrs. William Vankirk, Life M., by Mrs. A. Bradley and Mary McKee, \$20.00; Mrs. Rev. J. Mills, by Mrs. A. Mills, towards Life Membership, \$5.00; Towards Life Directorship of Mrs. Bishop Kingsley, \$60.00; Smithfield Ch., Pittsburg, per Mrs. F. R. Johnson, towards Mrs. Bishop Kingsley's Life Directorship, \$10.00; Mrs. Rev. J. A. Peirce, towards Life Membership, \$5.00; Emory Ch., Pittsburg, per Mrs. F. R. Johnson, \$3.00; Philadelphia Churches, — Green St., per Mrs. Brisbane, 1.00; St. George's, per Mrs. Mullin, \$5.00; Summerfield, per Miss Spencer, \$18.40; Ebenezer, per Miss M. F. York, \$11.00; Spring Garden St. Ch., per Miss L. T. Price, \$8.00; Wilmington, Del., per Miss S. E. Allen, \$39.00.

Total, \$330.72

Mrs. A. W. RAND, Treas.  
215 Spring Garden Street.

#### CINCINNATI BRANCH.

SEPTEMBER 1ST TO NOVEMBER 1ST.

**Ohio.** — Maryville, \$12.27; Trinity, Cincinnati, \$180.00; Milford Centre, \$23.00; Maineville, \$17.50; Sugar Grove, \$10.00; McArthur, \$9.50; Quaker Bottom, \$12.00; Swan, \$3.50; Spring Valley, \$4.25; Franklin street, Cleveland, \$35.00; Medina, \$8.00; Bolivar, \$10.00; Greenville, \$7.82; Walnut street, Chillicothe, \$9.75; Centerville, \$6.00; Zoar, \$6.00; Athens, \$8.50; Fremont, \$19.50; St. Paul, Toledo, \$38.72; St. Paul, Delaware, \$37.00; West Bedford, \$17.25; Greensburg, \$16.75; Mt. Pleasant Chapel, \$32.00; New Castle, \$5.00; Bainbridge, \$7.75; Mt. Gilead, \$13.66; West Jefferson, \$10.20; Eureka, \$6.50; Central Church, Springfield, \$43; Wesley Chapel, Columbus, \$27.75; London, \$29.63; Sidney, \$20.00; German Church, Sidney, \$3.00; Dry Run, \$4.25; Arcanum, \$7.90; Port Jefferson, \$8.40; Sandusky, \$13.00; Lafayette, \$2.62; Second St., Zanesville, \$14.00; Barnesville, \$20.00; Circleville, \$13.00; Grace Church, Piqua, \$11.00; Wesley Chapel, Cinn., \$20.00; Ashbury Chapel, Cinn., \$40.00; Marion, 30.00; New Albany, \$15.00; Bedford, \$6.50; Siffin, \$37.70; New Lexington, \$34.25; Erwin, \$6.25; East Toledo, \$14.20; West Toledo, \$9.50; Bucyrus, \$15.25; Bellefontaine, \$15.50; Zaleska, \$6.00; Emmitt Chapel, \$38.00; New Monfield, 11.75; Taylor street, Cleveland, \$23.00; Perkins, \$7.00; Rev. I. F. Loyd, \$15.00. Total, \$1,179.87  
**Kentucky.** — Union Church, Covington, \$17.54; Lexington, \$48; Maysville, \$10.50. Total, 76.04  
**West Virginia.** — Wheeling, \$106.57; Moundsville, \$20.00. Total, 126.57

Total amount, \$1,382.48

Miss H. A. SMITH, Treas.  
68 West 7th St., Cinn.

#### THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah* lix. 11.

VOL. III.

BOSTON, JANUARY, 1872.

No. 7.

## THE VOICE OF INDIA'S DAUGHTERS.

BY EMILY W. SKINNER.

DEAR sisters, we pray you to bring us the light.  
"Come over and help us." The gloom of our night  
Hath never been broken by Bethlehem's star,  
That shines on your pathway, in regions afar.

Our "wise men" once saw it, in days long ago,  
But clouds and "thick darkness" have hidden its glow;  
And we are benighted, are bound, and we call  
For the sunlight of truth, to release us from thrall.

O sit not "at ease" in your "Zion." 'Tis meet  
To send us the light as a "guide to our feet,"  
That the Prince of the Darkness, put to flight by its beams,  
Bewilder no longer with mythical dreams.

That our jubilant hearts may sing of release,  
And join in the concert of good-will and peace,—  
That the Saviour of men who the Magdalen blessed,  
May give us His Spirit and His final rest.

*Valparaiso, Ind.*

## ORPHAN GIRLS IN PAORI.

BY MRS. MANSELL.

JULIA ANNA THORN was the first girl who came to us for a home. She has a mother, but her father died when she was a babe. One day I saw an old woman peeping in at every door and window, watching me. I asked her what she wanted. She replied that she wanted a home for her little girl, and would like to come too, if we would permit her. I told her she could remain and work for her living if she desired. I saw there was something more in her heart, and asked her what else she wanted. "I don't want my hair cut off," she said. "What makes you think your hair will be cut off?" said I. "O, you cut off everybody's hair who becomes a Christian," she replied. I could not make her believe we would not cut off her hair, until I called two of our Christian women, and had them show their hair. Julia Anna is a smart little girl. She has been with us more than two

years. She can read Hindee very well, and is learning Urdu and Roman. She can also sew and knit very well.

ANNIE JUDSON was brought to us by her brother, who had been a Christian three or four months. Her parents were dead, and she was living with an elder brother, who hoped to sell her for a large sum of money. We had much trouble in securing her, as this brother was determined to keep her or receive money for her. The little girl said she would n't go back to him, that he was cross to her, and would only sell her to some cross man. She wanted to stay with us and learn to read. She has made good progress in her studies. She can sew and knit nicely. She is very trustworthy, so that her teacher leaves her with the keys and in charge of the house when she wishes to go away.

KARUNA was the third girl sent to us. Her parents died when she was a babe, and she had been living with an uncle, a very old man, who was very fond of her. He came to see us, and said that when he died he wanted me to take his little niece. He died soon after this, and his last request was to have his little girl sent to me. She has been with us nearly two years. She can read very well and can sew a little. She has a brother in the Boys' Orphanage, two or three years older than she is. He tells a very sad story of an elder sister. One day when Karuna was a baby, their father and mother were cutting their wheat, and had just come in from the field, when some one said to the mother, "You had better take the children in, for a leopard might take one of them away." She said she had no fear of the leopards, but had scarcely finished speaking when a leopard pounced upon the eldest girl and carried her off. The villagers ran and tried to catch the leopard, but they could not. The next morning, when the little boy went to take the cows to pasture, he saw his little sister's arm

lying beside the road, and a little distance farther on he found the remainder of her bones. The poor mother was quite distracted. She died soon after this.

PHULMANI was the fourth girl sent to us. She was sold to a man when she was a babe. Her mother received only a portion of the money promised, and being anxious to release the child, came to us, and asked us to give her the amount she had received from the man, and take the little girl, which we did. She has been with us a little more than a year. She is a nice-looking little girl, and she will make a smart woman, if she is spared to grow up.

MARIAN had a Mohammedan father, and when he died her mother married a Hindoo, who would not have the little girl nor her brother stay with them. She was brought to us by her grandmother, who seemed very anxious that she should be well taken care of. She has been with us nearly two years. She is now five years old. She can read a little.

RUTH came to us of her own accord. Her mother was dead, and she had a stepmother who, she said, beat her severely, and gave her very little to eat. She was thirteen years of age when she came to us, and she appeared like a girl who had been ill-treated all her life. She is very useful in aiding in the care of the younger girls.

SUNDARI is the little girl who had her hands burned by her husband. There was an account of her in the *FRIEND* last year. She has three fingers on her right hand and only two on the left. We feared she would never be able to do any kind of work; but she has surprised us by learning to sew and knit, besides cooking, washing dishes, etc. She has been with us eight months, and has learned to read. She is a very sweet-looking little girl.

RUH-PAWATI is the eighth. She has been with us about six months. Her father is dead and her mother is a leper. She is about five years old. We took her down to Srinugger a few weeks ago, the place where her mother lives. I felt very sad when her mother came to see her. The poor woman could only stand and look at her child. She dared not come near her, though she wanted to clasp her darling to her bosom. She seemed pleased and happy to know that her little one was well taken care of.

These girls are all taught to do housework, and to make and wash their own clothes. They are kept clean and tidy, and live very happily in a Christian family.

*Moradabad, January, 1871.*

## FACTS AND INCIDENTS OF MISSIONARY LIFE IN INDIA.

BY REV. E. W. PARKER.

### A HINDOO CAMP-MEETING.

THE religious fairs or camp-meetings of the Hindoos have doubtless done more to keep Hindooism alive through the centuries past than any other means employed for this object. These meetings are held very frequently at different shrines and temples in every part of the country; but the most celebrated are on the banks of the sacred rivers, especially on the Ganges. Annually, during the latter part of October or the first of November, just before the full moon, the people come together from a long distance on both sides of the river, at fixed shrines, for bathing and worship. At the principal places there are usually from three hundred thousand to six hundred thousand people present, and these shrines are found all along the river, usually about fifty miles apart, so that millions of Hindoos are at this time assembled at these different camps. Men, women, and children come together, on elephants and on camels, in buggies and in carts, on horses and on donkeys, in palanquins and on foot, — in every way they come. Some bring tents, some bring only a blanket, and some encamp without any shelter except one bedquilt in which to wrap themselves at night. Hundreds of merchants are there prepared to furnish every article eaten, worn, or used in any way in India. Their shops are arranged in two long rows, so as to form a broad street between them, and most of the people encamp between this street and the river. The encampment is usually on the sands of the river, without a tree or shrub to relieve the glare of the sun on the burning sand. The people remain usually from four to six days bathing daily in the sacred waters.

There is no order in their bathing nor in their worship, but every one sings, praises, or talks for himself, when and where he pleases. There is no fixed place for preaching or instruction, but the people wander about singing, shouting, drum-



ming, and worshipping each independent of others. The priests generally show little disposition to teach the people while here, but make it their chief work to collect fees from all who bathe in the river. The confusion and jargon of these hundreds of thousands of voices cannot be conceived; as the ringing, thrilling hum of these mingled voices is heard in the distance by those who are only listeners, it seems like ten thousand discords vainly endeavoring to find a point where they can harmonize.

The women always seem especially happy at these times, as many of them never get away from their houses at any other time. As they go along the road packed in ox-carts covered from view by a large cloth spread over the top, they usually sing at the top of their voices, seemingly very happy. I have sat by the road-side, where the ways come together near the encampment, and for hour after hour have seen these cart-loads of singing women moving to the Ganges. If the women of India are ever happy, it is when going to these religious fairs, where they can breathe the pure air and feel comparatively free for a season. But even at these times they are kept very closely guarded, and, as far as possible at such a time and place, secluded.

Early each morning all religious persons, and all who wish to seem religious, and all who enjoy the sight-seeing, go down to the river to bathe. On either side of the river, for three miles, the shallow water near the bank is filled with men, women, and children, bathing. They enter the water, take a little in their hands, and, holding it towards the sun, perform worship over it; then sink down suddenly two or three times, thus allowing the water to pass over their heads; then passing out of the water, they change their clothing and return to their tents.

At evening during these fairs, the Hindoos make little boats of grass, or reeds, about one or two feet in diameter, and place on these little lights. Then, taking them to a priest, they have a form of worship repeated over them, and then push them out into the stream. I once asked a priest why the people did this? He said that they had brought the remains of their friends, who had died during the year, and cast them into the river according to their custom, but they feared those friends might be in darkness: hence

they prepared these little tapers to light them on their way. How dark is that religion that looks for a dark way beyond the gate of death!

This same priest who explained the lights to me, while performing the worship over the little boats brought to him, turned often and worshipped a little light on the bank of the river. "What is this little light?" I asked. "This is my light," was his reply. "Your light? for what purpose do you have it, and why do you worship it?" I asked. He replied, "Sir, we all must go some time, and you know it is all dark, all so dark in the future: hence, while I perform worship over these lights for the friends who have gone, I worship this little light, hoping that when I have to go it may not be all darkness, but that I may get a little light by the way."

How glorious that light which we have in Christ, which makes it all *so light* where all was "*so dark*," even through and beyond the Valley of Death! Why will men and women still cling to darkness?

When the moon is full, the exact moment being decided by the priests, all go for one more bath, which, taken at this propitious moment, is considered especially beneficial and meritorious; then all start for home, literally crowding the roads in every direction.

Missionaries attend these fairs and improve the opportunity in preaching to the people, and distributing tracts and books. As every one is independent, singing and talking in his own way, when and where he pleases; of course our work can make no disturbance, but is perfectly in order. So we drive our covered cart into the midst of these thousands, and "cry aloud, and spare not," from morning until evening, all through the meeting. Thus seed is sown broadcast, and hundreds hear the Gospel here who had never heard before, and many little messengers in the form of tracts, or gospels, find their way to homes where the missionary could not go.

#### LATE EXPERIENCES IN CHINA.

BY REV. JOHN E. MAHOOD.

FOOCHOW, Sept. 1871.

I send you a brief account of a missionary tour from Foochow which may help to illustrate the uncertain state of things in China at the present time and the dangerous position of missionaries. When the excitement created

by the inflammatory placard against foreigners seemed to abate a little, and when I was assured by those who ought to know, that all things were quiet, I resolved to visit the city of Ku Cheug, where we have one of our most important stations. On the 29th of August I left Foochow and proceeded safely on my journey until about twelve o'clock the second day, when I was attacked by a number of villagers, who threatened me with death if I did not leave the place immediately. We exhorted the people not to be so violent, as we had come to do them good and not to harm them, but all was to no purpose; they still threatened and cursed the wretched barbarian who was nothing better than a dog. Seeing that I could do no good, I left a copy of the Ten Commandments with them, and proceeded on my journey until sunset, when we determined to call at a little village to make inquiries about a night's lodging.

When we were approaching the place, we were met by a number of men who eyed us all over with grave suspicion. Our names, places of abode, and business were asked for, and then we in our turn asked if we could get a night's lodging. After much deliberation, one of the oldest men in the village said he would give us a shelter for the night if we compensated him well for it. To this we agreed, and immediately proceeded to examine the house in which we were to take up our abode for the night. It was a wretched old hovel, without a board or a little straw on which we could lie. So I was compelled to sleep in my Sedan chair all night. Early the next morning we arose, proceeded on our journey, crossed some very high mountains, saw a leopard in the distance, and at four o'clock in the afternoon we met a man from Ku Cheng who told us that our chapel had been pulled down the night before. This information rather startled me. I paused and stood for a moment to think what was best to be done. At last, when I thought that I was in the path of duty, and that not one hair of my head could be touched without God's knowledge, I determined to go and see the Christians and try and cheer them in their trial. As it was getting dark when we were drawing near Ku Cheng, I thought it better to stop at a small inn for the night, and enter the city by daylight. Early the following morning, having settled the reckoning, we proceeded on our way, and when we approached the city, all things seemed to be quiet, and I was permitted to visit both our own chapel and that of the American Episcopal Methodist Mission without molestation. Having transacted some mission business, and examined the ruins of the chapels which had been both torn down, I committed the people to the care of God, and started for Ang-tong, where during the past few years many devoted men have embraced the Christian faith.

When on my way I heard that no disturbance had taken place there, and so I felt sure that all things were quiet; but to my great astonishment, when I arrived there I found that the foundations of a church which the people were building for themselves to worship in had been torn up, and the house of the convert who first embraced Christianity in the neighborhood had been robbed. While I was talking to the people about what had happened, a number of wicked men assembled around the

Christian's house in which I was stopping, and began to abuse me as a wicked barbarian whose life they were determined to take. For some time the mob continued to increase, and having armed themselves with all sorts of knives and weapons, they placed a guard around the house so that I could not make my escape. I resolved several times to make a rush through their midst and try to escape, but the Christians gathered around me and entreated me not to do so, as the wicked people had determined to kill me if I ventured out in the night. I took their advice and remained in the house. The chair in which I had rode was smashed in pieces by the mob during the night to show their ill-feeling towards the wretched foreigner. The next morning the besiegers blew their horn and gave the signal to draw nearer the house. Seeing the determination of the enemy, I joined the Christians in prayer to God that he might frustrate their wicked designs. In a short time after, one of the besiegers, a deceptive-looking creature, came and offered us the terms for our capitulation. He said that if we were willing to pay \$200 and give them permission to carry away the timber which had been purchased for building the chapel, they would permit me to leave without any injury. To this the Christians objected; for as we had done nothing wrong, we had no right to pay them any money. When this proposal was made, the wicked tragedy committed by the brigands in Greece flashed across my mind. I had no money with me, and a check was of no value, and I knew that if I gave them \$200, they would afterwards demand more. Seeing that they were so depraved, I thought my best plan was to send one of the Christians, who was unknown to the people, into the city of Ku Cheng, and ask the officer if he could send me any help. This I afterwards found was quite impossible for the officer to do, for all the soldiers in the district (which is one of the most important in the province) were only about thirty-three of the most degraded-looking wretches that man ever witnessed. When the people outside the house saw that I was unwilling to accede to their request, they began to break in the roof. Some of the Christians then went out and besought them, as we had done them no injury. The leading man among the enemy declared that the chief fault against us was, that we were going to build a house, which, if we were permitted to accomplish, the whole neighborhood would embrace our vile religion. I may say that within the last three years upwards of 120 have embraced the Gospel of Christ in that district, and a more devoted people I have never seen. The next demand that the besiegers made was, that I should accompany them to the officer at Ku Cheng, and have the case tried. I believe they were fully persuaded that the officer would behead me, or if not, that the people at Ku Cheng would murder me; for during the night they had sent to Ku Cheng to give the alarm that the head of the Christian sect was caught. I accepted the proposal, and agreed to accompany the Christians to Ku Cheng, not knowing what might befall me by the way; but simply relying upon the protecting care of the Almighty, I marched like a condemned criminal in front, with a band of faithful, unflinching Christians following after, and the accusers in the rear.

Tired and thirsty under a burning sun, we travelled along a most wretched pathway for fifteen miles, and at last came in sight of Ku Cheng. When we were within half a mile of the city, a man on the way-side attempted to kill me with a heavy-headed iron hoe, but fortunately he missed his mark, and the second time he struck at me I was able to guard off the blow, and then the Christians ran between. Seeing the vindictiveness of this man, and hearing the people cry out after me all sorts of names, I walked on as quickly as possible so as not to give time to the people to assemble; and when I came near the city gate I made a catechist who accompanied me go on quickly before and make a rush for the officers' Yamun. We passed on quickly through a long street for about half a mile, and then made a rush into the Yamun, and we had only just got in when a multitude assembled around the door. A few hours before, the house of one of the Christians had been partly pulled down and plundered, and the people were all on the move. When the officer heard that I had come for his protection, he came out and treated me very kindly; and when he heard our story he declared that the whole affair was nothing less than a horrible persecution against good men who were never before accused of any crime.

When we had waited for about an hour to give the crowd time to disperse, the officer got a chair for me and one for himself, and endeavored to take me on my way through the city; but no sooner had I got to the door than the stones began to fly in all directions, and the top of my chair was smashed in pieces over my head and the authority of the officer set at defiance. Seeing that it was impossible for me to make my escape, I leaped out of my chair and rushed back into the Yamun, and the doors were immediately closed. I then asked if there were any soldiers to guard the place, and one of the officials in the Yamun told me there were. He directed my attention to a few miserable, emaciated, dejected-looking creatures who were standing behind the door in perfect agony, for fear the mob would make a rush upon them. I then asked them if they had any guns for these soldiers, and was told that they had nothing but a few old matchlocks, and if they had good guns the officers would not dare to give them to such scamps, for fear they might turn round upon themselves. The old matchlocks seemed to belong to some by-gone age, and the only redeeming quality they possessed was, that they were perfectly harmless. I next asked if they had any ammunition; but they seemed astonished when I asked them such a question, for there had been no such thing as ammunition in the place for some years past; and if there had been it would be quite useless, for the guns could never fire. The love of life often emboldens a person when in danger to say things which under ordinary circumstances he would never think of; so I continued my inquiries, and asked if they had any swords and implements of warfare to frighten the people. But I found that all the implements they had were old, rusted, pointless knives, which were so out of order and so useless that they would have no effect in frightening the mob.

I took up my abode for the night in the Yamun, and early the next morning, before daybreak, I left the city,

accompanied by a few of the veteran soldiers whom I have just mentioned. We had only proceeded on our way a short distance when we came to a small inn where boiled rice and cakes are sold to the passers-by, and there the vigilant veterans deposited their old matchlocks, to be kept until they returned. I thought this was very wise, considering they had no ammunition. When we came to the next inn, the old knives, which had been foraged out the night before, were carefully deposited, to await the return of the faithful body-guard. We travelled thirty miles that day, and at four o'clock in the afternoon arrived at Chui-kau, where some thousands of people crowded round me and began to call me all sorts of names, and at last tried to throw me into the water. The soldiers who came to guard me, when they saw me surrounded by a mob, cursing and using all sorts of vile language against the foreign barbarian, compelled me to give them the most of the money I had with me, and when I was in the greatest danger they fled from me and left me to do the best I could. The only one who remained with me was a brother of one of the Christians.

In our greatest extremity, those who ought to have been our protectors only left us in greater danger by trying to squeeze money out of us. The officers provided us with chair coolies, who, when they found us in danger, compelled us to pay them twice over. I pray that no other foreigners may be so unfortunate as to need the protection of Chinese soldiers. I have experienced the protection which this country can afford, and I am quite sure that if our foreign ministers were placed under the same discipline, they would soon change their policy in making treaties with semi-civilized nations. It would be found much more beneficial to mankind for the governments of civilized countries to dictate right laws to the semi-civilized than to try to please them by pandering to their cunning, selfish, and avaricious suggestions. Let us hope that the time may soon come when the eyes of foreign ministers will be opened to see their own stupidity in making treaties with such nations, until some better form of government be established.

*Chinese Recorder.*

## INSECTS IN SIAM.

BY MRS. S. J. SMITH.

### THE ANTS.

IN Siam we are always waging a defensive war against invaders. Predatory tribes march to make onslaught upon our lawful rights. The house we live in, the pillow where we seek "Tired nature's sweet restorer," the store places of all our toothsome treasures, the very apparel which meets our necessities and our most civilized tastes, are not for an hour safe from the attacks of those who give no quarter.

When the rains commence, the ground is everywhere inhabited by some family, or tribe, or solitary tenant of God's infinite creation. There are white ants, red ants, black ants, fire ants. These races are the most numerous and aggressive. When the rains commence, they must flee for their lives.

Mrs. C. has a beautiful new house, "the only one thoroughly built this side the Cape," I heard a merchant remark the other day. Mrs. C., again, is a woman that abhors a black spot, in every sense of the word, morally and physically, unless I may except those made in directions for needle-work, of which she is passionately fond.

When the rains commenced, the year Mrs. C. commenced living in her new house, she waged a war of extermination on the ant tribe, which, driven by floods from their underground quarters, marched by myriads up her white walls, leaving a black road behind, wherever they bent their line of march; and, like all predatory tribes, they loved darkness, and never were under active march till towards ten or eleven at night. What was to be done? Mrs. C., strong in her power of right, said, "I will scald them out." So night after night, for weeks together, servants prepared boiling water by pails full, and poured down the whole line, which, more deadly than any modern engine of war, utterly destroyed the entire regiment. But what was the use? There were always myriads in reserve. It was a great expenditure of hot water to little purpose. The scalding, devastating element seemed poured out in vain. If for a few nights there was a truce, soon the light of morning would develop the enemy's line of march the previous night, and the servants with rubbing and scrubbing must go forth and repair damages, or Mrs. C. must endure a crooked black track hither and thither over her beautiful white walls; and so I believe she will be obliged to consent to do. My experience of sixteen years says, you cannot exterminate ants, even in your own little domicile. Their name is legion, and all we can do is to make an impassable gulf between us and them, so far as is within our power.

Large hanging safes, made of wire gauze, may be suspended from the ceiling above by a small chain, and at the point where the rod or chain is fastened to the safe, we place a metallic cup, filled with oil. The ant tribe march down the chain to the oil cup and find this an impassable gulf, and so return and leave the fruits and meats and cakes unharmed. But the cup does not bar all intruders. The rats and mice can go wherever their teeth can bite a passage; but they cannot bite wire gauze, and so you escape them. Again, you must make your gauze fine, or flies will make encroachments; and be sure there are no small cracks at the door, and that the door is kept shut, or little lizards or cockroaches will be dipping their noses into your most precious compounds.

You cannot, however, suspend everything by little chains terminating in cups of oil. But you can put the legs of standing furniture into cups of liquid, if not too heavy. So we do with our bedsteads, if ants become troublesome. So with our very eating tables, if we are to give a ceremonious party where the table needs to be prepared a long time beforehand; so with our movable store closets.

We set nothing flatly on the floor if we can prevent it, because the white ants will ere long find some wee bit of a hole to worm their way inside, and then all within the

enclosure they have entered will be destroyed in a single night.

We of the western world know how the moth and rust is wont to corrupt, in course of time; but the white ants make short work. They come upon you like an armed force, and leave nothing but devastation in their track. They are exceedingly stealthy in their habits, always making a covered muddy way for themselves, and moving, if possible, in a track unseen; thus doubly cautious, but none the less terrible. We fear a snake in the grass, because we may meet him when off our guard. Here we are always in fear of white ants. They are terrible scourges.

In olden times, before the treaties were made, we were obliged to receive our clothing from America, and of course kept stores on hand for many months. At one time we put a large box of shoes in the attic for safety. One day we brought down our box to supply ourselves with new shoes, and found the shoe box full of white ants, our shoes useless and ourselves shoeless, with an ocean between us and a shoemaker. Sometimes they will march up a post in the night, and if there is any point of contact between the post and the bookshelf, they will destroy every book; or if we leave a box of clothing open a little crack, in they will go and spread entire ruin. We had a clock fitted to a post in our sleeping chamber. One morning we noticed it had stopped ticking, as we looked in its face to see how early we had awakened; and when we took a peep inside to see why it no longer served us, we found the white ants had taken possession and compelled the clock into silence.

Another day my husband went to his iron chest to take out a bill to negotiate, and to get his purse of money to pay his monthly bills; and behold, the white ants had even invaded us in our iron money-chest. It seems there were two little holes bored in the bottom to screw the chest to the floor, to secure it from thieves, and they had made these little holes by-ways to our money and fairly imbedded it in mud, besides terribly disfiguring all our valuable papers.

The ants covet our goods; the mosquitoes seek our blood, and in this country are always and everywhere saying, like the leech, "give." In the night we bar them out in all seasons, or we should have little sleep. At some seasons and in some places there is an exceedingly small species called the gnat, that will squeeze through the finest holes and beset the sleeper most inhumanly; sleep departs from us, and we seem on fire from their innumerable stings. The gnat, however, comes and goes, while the mosquito is ever present. There is hardly ever a time or place in which they have not at least a very few representatives.

But they are aristocratical in their notions. They like good blood, and it is said are more assiduous to strangers than to the family at home. How true this may be, I will not vouch entirely. But I say it with gratitude, since I have become an old resident in the country, and my blood has become less pure and healthy, the mosquitoes give me comparatively little trouble.

*Baptist Missionary Magazine.*



HEATHEN WOMAN'S FRIEND.

BOSTON, JANUARY, 1872.

NOTICE TO SUBSCRIBERS.

THE papers have been and will continue to be sent for one year from the date found on the books furnished by the various branch agents.

If ladies receive what they consider premature notice of the expiration of their subscriptions, they will confer a favor by first assuring themselves *that they receive no back numbers*, and then notifying the present agent to this effect at once.

With the last number of each subscription, a notice will be found giving information of this fact, and requesting an early renewal.

In packages, when a *part* of the subscriptions expire, the same kind of a notice will be found with the *number that expire designated*. Ladies are specially requested to notice the number stated, and not suppose that it includes *all* their subscriptions.

Unless directed to the contrary, all subscriptions received during the first half of the volume will be dated from July, and those in the last half from January.

When special request is made, they may date from October or April, but from no other time.

Any one desiring information in regard to postage, may find all questions answered by referring to the advertisement on the bottom of the last page of any copy of the FRIEND.

No subscriber can be compelled to pay more than the rates there stated. For instance, at the beginning of a quarter, 36 cents is due on a package of 50 papers. On the next two months' papers, no charge can be made.

It will also save the former agents much trouble and no slight expense, if ladies who send orders would give special attention to the directions given in the advertisement above referred to.

If any lady who receives her paper direct from the office (we cannot be responsible to those who receive them from special agents) fails to receive it regularly, it will not be considered in the light of a complaint, but as a favor conferred, if she will give immediate notice.

When subscriptions are sent, please state from what date they shall be sent.

Early renewals will prevent the necessity of sending back numbers.

All new subscribers who desire it can be supplied from the first No. of the volume, if they will give this direction.

GLORIOUS NEWS.

A HEATHEN KING'S CONTRIBUTION TO OUR WOMAN'S WORK IN INDIA.

A LETTER from Mrs. Parker notifies us of the grandest benefaction yet accorded to our church in India, — a gift of real estate valued at over five thousand dollars, from the Nawab of Rampore. A detailed account of the visit of the missionaries to his court, and of the munificent gift, was promised for the FRIEND; but as it has not arrived we are reluctantly obliged to go to press without it. A brief extract from Mrs. Parker's letter will sufficiently explain the value of the unexpected boon, and prepare our readers for the fuller description promised from Mrs. Thomas in our next. Meanwhile, let us voice our gratitude in prayers for the royal donor, and for the benighted women of his court and realm.

"I have very good news to write. We have obtained from a native Nawab the gift of an estate in Bareilly, which we have been very anxious to obtain for Miss Swain's work. It joins our mission premises in Bareilly, and is just the location we want. There is a large building on the place, and fifteen acres of land; so there is room for a Ladies' Home, a Female Hospital, etc. The gift is really \$5,000 in money value, but to us, for our work, it is double that amount."

MUCH FROM LITTLE.

WHEN God would lay the base-stones of a continent, He does not set the Titans hammering and thundering and knocking the mountains about, under the sea; He tells the tiny polyp to build, and the immense work is wrought. As in mechanics, the rubbing of glass till it attracted bits of paper brought the lightning from the clouds, to be our errand-boy and news-carrier; as the bounce of a teakettle lid pointed out steam enginery, multiplying mechanical force by the million, and annihilating space, so in morals: the greatest results are often from the smallest means. Some characters cut on the bark of a

tree, for the amusement of children, led to the printing press, and the complete renovation of the world of letters. There is an old story that crocodiles became so numerous in the land of the Nile, that the people made great efforts to get rid of them, and cried to their god Osiris to help them. The ichneumon appeared. "Behold, Osiris sends help," said a priest. "How dost thou mock us!" said the people. "Wait for the result," answered the priest, "and trust the Divine power." The insignificant little ichneumon went about, destroying the eggs and the young of the crocodiles; and soon saved the land from the plague, as all the strong men had failed to do.

It is a small thing when Catholic work-girls raise their wages fifty cents a week, thus levying a tax on their Protestant employers for their church; yet it puts tens of thousands into the pope's treasury.

It is a small thing that Romauists, members of the society of St. Vincent de Paul, pay each a penny a week to their church extension fund; yet, by the time it reaches a cardinal at Lyons, it is some hundreds of thousands of dollars, and no lack have they of money to carry on their enterprises.

It may seem a small matter that Protestant women have banded together, here and there, to give their "mites" for the evangelization of heathendom—Methodist women pledging themselves to give two cents a week. A mere pittance. What will it amount to? Let us see. The W. F. M. S., during its second year, has raised over \$22,000. Not such a very wonderful sum, to be sure, if we count it only as so many dollars to be used in a work where millions are needed. But in its influence on the brain and heart that control these millions, it stands for infinitely more. It represents no small amount of *economy*. Much of it has been earned at the needle's point, or over the wash-tub, or in the kitchen, or saved by sharp self-denial. This economy, small as it seems, will be felt in all departments of home finance. As one little extravagance opens the way for a dozen greater ones, so one little economy helps lay the axe at the root of that domestic upas tree, — carelessness in the use of money. The rich may smile at this; but the bulk of this \$22,000 has not come out of their purses.

This sum has been given, not in spasms of zeal, or in response to passionate appeals, but *by system*; and this systematic giving must tell on all church benevolences. If we could get Christian people to consecrate to God's uses a tenth of their income, — not one-half as much as poor Jews gave, centuries ago, — we could send Bibles and missionaries to every heathen hamlet. Schools, trades, professions, and paying avocations are opening to women. Legislatures are giving them the control of their own property. Is it a small matter that they be trained to give by rule, for Christ's work?

This sum represents a *great increase of missionary intelligence*. The past year more has been read, more said, more written, upon the condition of the heathen, and our duty to them, than ever was dreamed of before. Among the common people, missionary knowledge has been multiplied at least by ten. Is this a light matter? The custom has been for the pastor to preach his annual missionary sermon, and take the annual collection, the people giving about as they were expected to do, to keep up their Conference standing. Think of it. One sermon a year to make us understand our part in the world's evangelization. This last year, sermons have been preached everywhere, from pulpit and pen, in church and in parlor. Best of all, they who talk where it tells — to the children — have been aroused to interest the small people in this wonderful work. If this goes on, what an army of missionary workers shall we have in another generation. Miss Jennie Tinsley, the young lady the Northwestern Branch is sending to India, tells us that her purpose to become a missionary was formed years ago in Ireland, at the children's missionary tea-meetings.

Lincoln said of the Methodists, "They sent more men to the front, more nurses to the hospitals, and more prayers to heaven, than any other people." During the past year, the Woman's Missionary Societies have sent more prayers to heaven for the success of missions, than have been offered for many a long year. The Northwestern Branch, at its last quarterly meeting, taking the hint from our youngest sister, the Presbyterian W. M. S., resolved to ask all its members to observe Saturday evening, from eight to half-past eight o'clock, as a time of

special prayer for this work. Suppose only one-half heed this call, there will be a weekly prayer-meeting, with seven thousand in attendance. Tennyson says, "More things are wrought by prayers than this world dreams of." These prayers, whispered by sweet young girls, repeated by busy matrons, and quavered by infirm old women, whom God keeps in this world to pray for the younger and the stronger, these prayers must "touch the nerve that moveth the arm Omnipotent." Let the paying and the praying be "as God wills," and the kingdom of Christ must come, right speedily.

J. F. W.

MRS. BALDWIN writes, Nov. 29th: "Our mail just received from China reports things as more quiet in the city of Foochow, but very uneasy in the surrounding country and towns. We rejoice greatly in the steadfastness and faith of our dear native Christians. Not one has failed, so far as we have heard, in the hour of trial. Their letters are most touching, begging the prayers of the church, and expressing their assurance that God will bring them off *victors*, though by a martyr's crown. How often I find myself wondering whether Christians at home would bear the tests that these poor native Chinese endure so nobly. While I mourn that such troublous times, such days of persecution, have come to our brethren and sisters in China, I still rejoice that God is glorified and Christ preached by the unfaltering trust and testimony of the persecuted Christians, — thus manifesting that God does make even 'the wrath of man to praise Him.'"

I would ask every reader of the FRIEND to especially remember our distressed churches in Foochow, and indeed throughout the empire; for Satan does indeed seem loosed for a period to persecute and torment all that love our Lord Jesus Christ in that great empire.

#### ATLANTA BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

This youngest of the loving sisterhood appears for the first time in the family circle, appealing for sympathy and recognition.

Youngest and weakest, who shall say that according to her measure she may not accom-

plish the most for Him whom we serve? God grant she may at least faithfully fill up her measure, and receive into her own bosom from the kingly treasury, a good measure, pressed down and running over.

We have been delayed in the organization of our branch since provision was made for it by the General Executive Committee, last May, by various adverse circumstances.

Our numbers here are very few; we are ourselves the recipients of missionary funds; but such an enterprise as this is just what we need to develop our energies and discover the latent powers. So far removed from the active heart of the church, our people are not deeply stirred by those thrills of sympathy which keeps the life-blood in motion in our northern cities. We trust this newly-formed bond will be the means of our quickening. Will not our elder sisters pray for us, that we may be very near the heart of Jesus, and draw from Him a daily inspiration in His blessed work?

The Ladies of the Loyd Street Methodist Episcopal Church, in Atlanta, met on the 25th of September, 1871, to organize the Eighth Branch of the Woman's Foreign Missionary Society. The following names compose the Board of Officers as it stands at present: —

*President.* — Mrs. J. C. Kimball, Atlanta, Ga.

*Vice-Presidents.* — Mrs. Dr. Cobleigh, Athens, Tenn.; Mrs. Dr. Prettyman, Atlanta, Ga.; Mrs. L. S. Oldfield, Atlanta, Ga.; Mrs. J. W. Lee, Athens, Tenn.; Mrs. J. A. Ryden, Athens, Tenn.; Mrs. J. Braden; Mrs. J. F. Spence, Knoxville, Tenn.; Mrs. S. E. Crittenden, Atlanta, Ga.; Mrs. E. N. Kimball, Atlanta, Ga.; Mrs. T. H. Corkill, Atlanta, Ga.; Mrs. F. W. Vinsou; Mrs. T. W. Lewis, Charleston, S. C.; Mrs. Dr. Webster, Orangeburg, S. C.; Mrs. C. Polley; Mrs. F. A. Mason, Nashville, Tenn.; Mrs. W. T. Wolfe, Chattanooga, Tenn.; Mrs. Dr. Ketcherside, Ducktown, Tenn.; Mrs. Prof. Black, Cleveland, Tenn.

*Recording Secretary.* — Miss E. W. Coffin, Atlanta, Ga.

*Treasurer.* — Mrs. Rev. Dr. Fuller, Atlanta, Ga.

*Managers.* — Mrs. Farnsworth, Atlanta, Ga.; Mrs. Doty, Atlanta, Ga.; Mrs. Cushman, Atlanta, Ga.; Mrs. Shepherd, Atlanta, Ga.; Mrs. Sergeant, Atlanta, Ga.; Mrs. Bates, Atlanta,

Ga.; Mrs. Eggleston, Atlanta, Ga.; Mrs. Burns, Atlanta, Ga.; Mrs. Dunning, Atlanta, Ga.; Miss Nettie Fossett, Atlanta, Ga.; Miss Augusta Kimball, Grantville, Ga.; Mrs. James Jorry, Ducktown, Tenn.; Mrs. M. H. Nichols, Ducktown, Tenn.; Mrs. T. A. Pharr, Lafayette, Ga.; Mrs. Boiles, Loyal, Ga.; Mrs. Colonel Stanley, Chattanooga, Tenn.; Mrs. F. A. Edmonds, Tullahoma, Tenn.; Mrs. Robert Parks, McMinnville, Tenn.

We have at present in Atlanta thirteen members, and fifteen subscribers to H. W. F.

ELLIE J. KNOWLES, *Cor. Secretary.*

### Children's Corner.

#### THE GODDESS OF NAINEE TAL.

BY MRS. M. A. THOMAS.

MY DEAR MRS. WARREN:—Two little girls in Brooklyn asked "Auntie May" to write them "a real true story" about the heathen. After it was written, Uncle Dave and the rest of the *folks* thought some other children might like to read it, too; so here it is for the little readers of the FRIEND, if you think they would care about it.

My dear Belle and Mamie: So you want "a real true story letter, just such as they read in Sunday school." Well, I can't say what this story will be like, but I promise you it shall be "*true as preachin'.*" If you find anything in it you don't understand, you must ask mamma to explain it to you.

Do you know where the Himalaya Mountains are? If you don't, you can find out by looking on the map. Well, away up in these mountains there is a lovely little lake called Nynnee Tal. O, how lovely it is, with its deep, deep green waters, and the high mountains covered with beautiful trees and flowers reflected in it! In the hot season, many Europeans, and Americans too, go to spend a few months there because it is cool. Many sick people go there, too. What I want to tell you about first is, this lake and the goddess Nainee, who is said to live 'way down under its waters. The people who live in these mountains are heathen; they worship the high mountain peaks, the lake, or the goddess, who they say lives in it, and the sun and snakes, the

many, many fairies and evil spirits who they believe live in the caves and on the mountains, with many other gods and goddesses that you couldn't begin to understand about.

They say that Nainee Dabee lives in a *golden palace*, down deep in the water, near the foot of a great high rock, about half-way down the lake shore; and they told me that once a crow was flying across the lake with a bone in its mouth, which it dropped into the water near Nainee's palace, and immediately it turned to gold. Just fancy a *golden bone*. And every night they say she comes up out of her palace and shines like a bright little *star*, right in the centre of the lake, just at midnight. I never saw her, nor I fancy has any one else, because the people who worship her are so afraid that they scarcely dare to go out of their houses after dark, and much less at midnight. At the head of the lake there is a beautiful little grove of willows, and in this grove is Nainee's temple, where the people go to worship her. I have never been inside,—for there is a fence all around it, and they don't like visitors. There are some old priests and fakirs with long hair who do the *pūja* every day to the goddess. There are three little white temples there, and every night, at seven o'clock, the gongs are beaten, the horns are sounded for half an hour or more, for the worship of Nainee Dabee. I never saw the performance, so can't tell you what it is like; but it is not prayer, or sweet hymns, like our worship. Once every year the goddess has a great festival, when hundreds of people come to offer sacrifices. They make an image of Nainee, and dress it up in very fine clothes, and pay it great attention for a few days. During these days they have great times. They begin the festival at midnight, by killing a buffalo, and then there is a great slaughter of goats, buffaloes, and sheep, for three days, until the waters of the beautiful lake near the temple are quite red with the blood of the poor animals. All the time this is going on, the priests and people keep up such a shouting and singing, and beating of drums and blowing of horns, night and day, that to rest or sleep seems quite impossible.

After the sacrificing is over, the people form a procession, and with flags and drums and a great parade, they carry the little images they



have dressed and worshipped for a few days around the lake, and then up to the high rock just over where her golden palace is said to be, and there they dump her into the lake with all her fine clothes on. I don't know what they think, but suppose they intend she shall go and live in her golden palace after that; but what lots of them there must be by this time, for they have been making and worshipping new images every year, for many, many years.

It is said, that they used at these festivals to offer young girls and children in sacrifice; but the British government do not allow them to do so now; but I fear they may even now, and some people think they really do, shed human blood, if they can manage it so as not to be found out.

One night about two years ago, on the first night of this festival, it was just past midnight, I heard a woman's voice shrieking out in the most startling and terrified way. Twice I heard her voice, and then all was still for a moment; and then all the people began shouting and beating their drums and gongs. I was so frightened that I lay awake until morning, thinking of what I had heard of their killing young girls and little children to please this thirsty goddess, and I feared there was some cruelty going on even then.

Whenever any one is drowned in this lake, the heathen people say it is the human life that Nainee requires every year to satisfy her.

But I can tell you something pleasanter than this. Near the lake, and only a little way from Nainee Dabee's temple, are two other pretty white houses; one of these is a school-house, and in the other, every evening, just when the goddess' temple bells are sounding, a company of native Christians, men and women, go to pray and read God's holy word, and sing hymns of praise to Him; and the missionary, Dr. Humphrey, goes too, and talks to them about Jesus and His love, and urges them to faithfully labor and pray that the heathen around them may become Christians also.

Some of these Christians were once heathen themselves, but have been converted and have learned the way to be saved from their sins; and now, instead of teaching their little children to worship idols, they teach them to love Jesus.

Almorah, Sept. 20, 1871.

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2334 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Holliston, Me.	Miss Lizzie Wilder,	10	20
Montgomery, Vt.	Miss Lizzie M. Jones,	18	7
<i>Life Members.</i> Chelsea, Walnut St. Church, Mrs. Dr. Parker, Mrs. Ruth L. Town, Mrs. Hannah M. Titus. Mt. Bellingham Church, Mrs. Van Cott. Providence, R.I., Mrs. Nathan B. Hall, Mrs. Rev. M. E. Wright, Miss Maria Brown, Mrs. N. P. Selee, Mrs. Nancy P. Brown, Mrs. F. C. Taylor.			
	Mrs. Wm. F. Warren, Cor. Sec.		

### NEW YORK BRANCH.

Port Chester, N. Y.	Miss L. M. Horton,	36	64
Mamaroneck, N. Y.	Mrs. Rushmore,	20	8
New Rochelle, N. Y.	Miss Wilhnr,	15	
Hempstead, N. Y.	Mrs. Snedecker,	17	11
Mexico, N. Y.	Mrs. Thompson,	15	
Fulton, N. Y.	Mrs. Osborne,	32	4
Oswego, N. Y.	Miss Lizzie Whitney,	65	2
Adams, N. Y.	Mrs. Sanders,	31	1
Ogdensburgh, N. Y.	Mrs. Rev. E. H. Bruce,	95	26
Canton, N. Y.	Mrs. Trevor,	20	
Potsdam, N. Y.	Mrs. Leet,	43	15
Potsdam Junction, N. Y.	Miss Duolin,	40	
Plattsburgh, N. Y.	Miss Mira Signor,	19	2
Watertown, Arsenal St. Church, N. Y.	Miss Francis Browne,	45	2
Watertown, State Street Church, N. Y.	Miss M. Winslow,	75	
Carthage, N. Y.	Mrs. R. S. Fuller,	46	
Lowville, N. Y.	Mrs. A. D. Stewart,	14	
Frankfort, N. J.	Organized by Mrs. Crane, Mrs. R. F. Barker,	22	12
Wolcott, N. Y.	Organized by Mrs. Fox, Mrs. J. H. Roe,	28	19

*Life Manager,* Mrs. John B. Dickinson.

*Life Members.*—Mrs. Rev. O. W. Judd, Miss Maria Judd, Mrs. Rev. J. Cunningham, Miss Carrie McMillan, India; Mrs. Lottie Ross, Trenton, N. J.; Mrs. Ives, Watertown, N. Y.; Mrs. G. Cooper, Adams, N. Y.; Mrs. Rev. Dr. Harris, Brooklyn, E. District; Mrs. Duff; Mrs. H. G. Law; Mrs. M. B. Law; Mrs. A. Berrian; Mrs. Franklin; Mrs. Reed; Mrs. D. Young; Mrs. Latimer; Mrs. Joana Adams; Mrs. O. Fellows; Mrs. Rankin; Mrs. W. Taylor; Mrs. T. L. Holcomb; Mrs. Brookfield; Mrs. Capt. Davis; Mrs. J. Nohle; Mrs. Potter; Mrs. Truistlow; Mrs. Washington; Mrs. Edwards; Miss Carrie Briggs; Mrs. Waters; Mrs. O. K. Nye, Albany, N. Y.

### ADDITIONAL LIST OF ORPHANS SUPPORTED IN THE BARKLEY ORPHANAGE.

Orphans.	Patrons.
Cornelia Duncan,	Geddes, N. Y., Aux.
Jane E. Carey,	Binghamton Aux.
Clara Jeannette Pearne,	Young Ladies of State St. Ch.,
	Trenton, N. J.
Sarah Wheeler,	Mrs. Palmer, Tarrytown.
Geneva Taylor,	Geneva Aux.
	O. Butler, Cor. Sec.

## CINCINNATI BRANCH.

Quincy, Logan Co., O.	Mrs. Dr. M. L. Pratt,	21	8
Pleasant Hills (Quincy Circuit), O.	Miss Anna E. Burditt,	22	4
Colebrook, O.	Miss Mary Falkner,	10	7
Plum Creek, Hard'g Co., O.	Mrs. Bell,	12	2
Mansfield, O.	Mrs. Mary B. Mitchell,	67	33
Kenton, O.	Mrs. Rev. A. Hollington,	40	40
Mount Pleasant, O.	Miss Mary Hardy,	10	5
Pleasant Grove, O.	Miss Mattie Brown,	12	9
St. Johns, Cincinnati,	Mrs. H. B. Patterson,	117	25
Upper Sandusky, O.	Mrs. Rev. L. Albright,	32	8
Morris Chapel (Versailles Circuit), O.	Mrs. Jennie Hill,	14	
Bradford Junction, do.	Mrs. Thomas,	40	4
Plattville (Port Jefferson Circuit), O.	Miss Rachel Tainer,	12	
Life Members.	Wheeling, West Va., Miss I. Thoburn, Mrs. L. Hagana.		

Correction. — In the November paper, among the life members from Cleveland, O., please read Mrs. H. B. Jones, instead of Mrs. H. B. Jones. Mrs. B. R. Cowen, Cor. Sec.

## RECEIPTS OF THE W. F. M. S., NOV. 1st TO DEC. 1st, 1871.

## NEW ENGLAND BRANCH.

New Hampshire. — Concord Aux'y, through Mrs. J. B. Rand, \$12.00. Total,	\$12.00
Vermont. — Acuteville Aux'y, thro' Mrs. C. J. Haskell, \$15.50; St. Albans Aux'y, through Mrs. Emma A. Boeman, \$9.00; North Danville Aux'y, thro' Mrs. G. M. Tuttle, \$4.00. Total,	28.50
Massachusetts. — Boston, Tremont St. Ch., \$5.00; Mrs. Spanling, \$1.00; East Boston, Meridian St. Ch., thro' Mrs. E. F. Porter, \$2.00; Chelsea, Walnut St. Ch. Aux'y, thro' Mrs. Benjamin Barnes, \$30.00; part proceeds of Sale Table from the Ladies' Social Circle, Walnut St. Ch., thro' Miss E. R. Leed, \$40.00; Chelsea, Mt. Bellingham Ch. Aux'y, thro' Mrs. Rev. J. O. Knowles, \$33.12; Cambridge, North Avenue Church Aux'y, thro' Miss L. A. Campbell, \$24.00; East Cambridge Aux'y, thro' Mrs. Edwin Fogg, \$10.00; Cambridgeport, Harvard St. Ch. Aux'y, thro' Mrs. J. C. Chase, Mite Boxes, \$15.00; Members, \$4.00; Swampscott Aux'y, thro' Mrs. Rev. J. Capen, \$9.00; From Mrs. Goldthwait's Sunday School class, Swampscott, \$2.00; Holliston Aux'y, thro' Miss Sarah Chenery, \$3.00; Mrs. Rev. Z. A. Mudge, for the Support of an Orphan, \$30.00; Gloucester, Miss Cassie Griffin, \$1.00; Springfield, Florence St. Ch., Aux'y, thro' Mrs. Mary R. Searle, \$4.50; Fitchburg, First M. E. Church Aux'y, thro' Mrs. Rev. J. S. Barrows, \$9.00; North Bridgewater, Miss D. F. Thayer, \$1.00; Everett, Mrs. M. G. Newhall, \$1.00; Chester, Mrs. Sereno Snow, \$1.00; East Weymouth, thro' Miss Nancie Tirrell, \$3.75; Fall River, First M. E. Ch. Aux'y, thro' Mrs. Rev. A. A. Wright, \$12.00. Total,	269.57
Rhode Island. — Providence Aux'y, thro' Mrs. L. D. Kendrick, Chestnut St. Ch., \$11.00; Powers St. Ch., \$11.00; Mathewson St. Ch., \$16.70; Trinity Ch., \$4.00; to make Mrs. Nathan B. Hall Life Member, \$20.00. Total,	62.70
Connecticut. — Middletown Aux'y, thro' Miss Ettie M. Northrop, \$22.50; New Haven Aux'y, thro' Mrs. H. B. Allen, \$46.70; New London Aux'y, thro' Mrs. Nancy Hempstead, \$7.42. Total,	76.62
Total,	\$449.19

Mrs. Thomas A. Rich, Treas.  
706 Tremont St.

Malden, Mass., thro' Miss Mary C. Waitt, \$25.00, contributed by three ladies to educate a little girl in India to be named Frances T. Cox.

Correction. — In Treas. Report in the Nov. No., Miss Bredeen, Boston Highlands, is credited with \$15.00. It should read, Highland Church, Boston Highlands, thro' Miss Bredeen, \$15.00.

## NEW YORK BRANCH.

Brooklyn, Mrs. H. D. Hermance, \$1.00; Illion, N. Y., Mrs. Katharine M. Remington, \$30.00; Wolcott, Wayne Co., C. L. Weston, \$5.00; Cold Spring, Emily Nelson, Treas., \$29.00, \$20 of which is from Miss Warren; Mrs. Josephine Chinn, \$4.00; H. D. Hermance, \$1.00; Sing Sing, Mrs. McCord, Treas., \$45.00, \$30.00 of which is for support of Emma Baker Orphanage; Brooklyn, through

Mrs. Tremaine, \$100.00; Mrs. D. C. Dodge, \$57.70, \$30.00 of which is to support child named Fanny Minor in orphanage; Auburn, Mrs. Thomas Nelson, \$31.00, \$60.00 of which is for the support of Bible reader named Mary H. Thomas; Elmira, Mrs. Levi Coke, \$47.50. Total,

Mrs. J. A. Wright, Treas.  
452 Lexington Ave., N. Y.

## ST. LOUIS BRANCH.

Missouri. — Union Church, St. Louis, \$8.00; Union Ch., St. Louis, for support of an Orphan named Mary J. Goodwin, \$15.00; Carthage, \$5.75. Total,

\$28.75

Minnesota. — Red Wing, to constitute Mrs. Jabez Brooks Life Member, \$20.00; from the Children's Fund, \$3.50; Owatonna, \$15.40; Castle Rock, \$9.00; Anoka, \$7.75; Hebron, \$11.50; St. Anthony, \$3.00; Marion, \$5.00; St. Paul, Jackson St., \$25.00. Total,

110.15

Iowa. — East Waterloo, \$6.50; Fayette, \$25.00; Mt. Pleasant, Ashbury Chapel, \$12.00; Teed's Grove, Lyons, \$17.75; Mt. Vernon, Cornell College, \$13.00; Marengo, \$2.25; Vinton, \$6.00; Muscatine, \$22.18; Mt. Vernon, \$5.25; Oskaloosa, \$15.00; Vernon Prairie, \$10.00; Des Moines, \$12.50; Mt. Algor, \$2.50. Total,

159.53

Kansas. — Paola, \$3.15; Topeka, \$8.15. Total,

11.30

From Mrs. Mary E. Shaw, Turkey Hill, for Membership, \$2.00. Total,

2.00

Total,

\$302.73

Mrs. W. A. Jones, Treas.  
17 South 15th St., St. Louis.

## CINCINNATI BRANCH.

Ohio. — Barnesville, \$10.00; 3d Avenue Church, \$29.40; Arcanum, \$3.50; Ravenna, \$35.62; Kingstown, \$13.00; Berea, \$25.00; Cuyohoga Falls, \$30.00; Ironton (Spencer Chapel), \$19.00; Geneva, \$25.23; High St., Springfield, \$75.00; William St., Delaware, \$107.30; West Liberty, \$33.00; 2d Church, Urbana, \$16.00; Edinburg, \$20.00; Hamilton, \$3.00; Franklin, \$10.00; Walnut Hills, \$28.00; Mrs. White, Wilmington, \$5.00; Mohawk Valley, \$5.00. Total,

\$495.11

Kentucky. — Lexington, \$21.00; Ashland, \$40.00; Ludlow, \$26.10. Total,

87.10

Virginia. — Mrs. McLane, Morgantown, \$1.65. Total,

1.65

Total,

\$583.86

Miss H. A. Smith, Treas.  
68 West 7th St., Cin.

Correction. — In the last Treasurer's Report, \$3.33 should be credited to West Liberty, O.

## PHILADELPHIA BRANCH.

Mrs. Truitt, Kedron Church, \$1.00; Mrs. Davidson, Kedron Church, \$1.00; Mrs. M. L. Pepper, Centenary Church, \$1.00; Miss Ellen B. Shultz, \$1.00; from Espyville, Pa., per Mrs. John H. Collins, \$18.00; Harrisburg, per Mrs. T. W. Buntington, \$25.00; Spring Garden St. Ch., per Miss L. T. Price, \$1.00; Kensington Aux'y, per Miss Mason, \$7.00; from Haines St., Germantown, per Miss Spencer, collected by the "Infant Class" for the support of an Orphan to be named "Mary Cope," \$30.00; Lancaster, Pa., per Mary M. Sanderson, \$10.00.

Total,

\$95.00

Mrs. A. W. Rand, Treas.  
2015 Spring Garden St.

## THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. Warren, Editor.

## EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. E. W. Parker, Mrs. J. F. Willing, Mrs. Rev. J. T. Gracey, Miss Belle Leonard, Mrs. Gen. Cowen, Miss Isabel Hart

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah lxi. 11.*

VOL. III.

BOSTON, FEBRUARY, 1872.

No. 8.

## MARY MAGDALEN.

SCENE.—*The Tower of Magdala.*

COMPANIONLESS, unsatisfied, forlorn,  
I sit here in this lonely tower, and look  
Upon the lake below me, and the bills  
That swoon with heat, and see as in a vision  
All my past life unroll itself before me.  
The princes and the merchants come to me,  
Merchants of Tyre and princes of Damascus,  
And pass, and disappear, and are no more;  
But leave their merchandise and jewels,  
Their perfumes, and their gold, and their disgust.  
I loathe them, and the very memory of them  
Is unto me, as thought of food to one  
Cloyed with the luscious figs of Dalmanntha.  
What if hereafter, in the long hereafter  
Of endless joy or pain, or joy in pain,  
It were my punishment to be with them,  
Grown hideous and decrepit in their sins,  
And hear them say: Thou that hast brought us here,  
Be unto us as thou hast been of old!  
I look upon this raiment that I wear,  
These silks, and these embroideries, and they seem  
Only as cerements wrapped about my limbs!  
I look upon these rings thick set with pearls,  
And emerald, and amethyst and jasper,  
And they are burning coals upon my flesh!  
This serpent on my wrist becomes alive!  
Away, thou viper! and away, ye garlands,  
Whose odors bring the swift remembrance back  
Of the unhallowed revels in these chambers!  
But yesterday, — and yet it seems to me  
Something remote, like a pathetic song  
Sung long ago by minstrels in the street, —  
But yesterday, as from this tower I gazed,  
Over the olive and the walnut trees  
Upon the lake and the white ships, and wondered  
Whither and whence they steered, and who was in them.  
A fisher's boat drew near the landing-place  
Under the oleanders, and the people  
Came up from it and passed beneath the tower,  
Close under me. In front of them, as leader,  
Walked one of royal aspect, clothed in white,  
Who lifted up his eyes, and looked at me,  
And all at once the air seemed filled and living  
With a mysterious power, that streamed from him,  
And overflowed me with an atmosphere  
Of light and love. As one entranced I stood,  
And when I woke again, lo! he was gone;  
So that I said: Perhaps it is a dream.

But from that very hour the seven demons  
That had their habitation in this body  
Which men call beautiful, departed from me!

This morning, when the first gleam of the dawn  
Made Lebanon a glory in the air,  
And all below was darkness, I beheld  
An angel, or a spirit glorified,  
With wind-tossed garments walking on the lake.  
The face I could not see, but I distinguished  
The attitude and gesture, and I knew  
'Twas he that healed me. And the gusty wind  
Brought to mine ears a voice, which seemed to say,  
Be of good cheer! 'Tis I! Be not afraid!  
And from the darkness, scarcely beard, the answer:  
If it be thou, bid me come unto thee  
Upon the water! And the voice said: Come!  
And then I heard a cry of fear: Lord, save me!  
As of a drowning man. And then the voice:  
Why didst thou doubt, O, thou of little faith?  
At this all vanished, and the wind was hushed,  
And the great sun came up above the hills,  
And the swift-flying vapors hid themselves  
In caverns among the rocks! O, I must find him  
And follow him, and be with him forever!

Thou box of alabaster, in whose walls  
The souls of flowers lie pent, the precious balm  
And spikenard of Arabian farms, the spirits  
Of aromatic herbs, ethereal natures  
Nursed by the sun and dew, not all unworthy  
To bathe his consecrated feet, whose step  
Makes every threshold holy that he crosses;  
Let us go forth upon our pilgrimage,  
Thou and I only! Let us search for him  
Until we find him, and pour out our souls  
Before his feet, till all that's left of us  
Shall be the broken caskets that once held us!

*Longfellow's "Diveine Tragedy."*

## THE ROYAL GIFT.

We have failed to receive the promised letter from Mrs. Thomas, for *THE FRIEND*, but give herewith a graphic and explicit description of the grand visit, and its grander result. It was addressed to Rev. Mr. Annable, Mrs. Thomas's brother, and through his kind permission published in the *Northern Christian Advocate*. — Ed.

"OUR work is beginning to develop here in the most encouraging way. We have been trying to get a site for a hospital for women, ever since

Miss Swain came out. The other day we went a-begging to his Highness, the Nawab of Rampore, for the estate adjoining the mission premises here. It was just the place, and the only eligible place for the hospital. We had little hope of getting it, as his Highness is a Mohammedan, and utterly opposed to Christianity. But Mr. Drummond, the commissioner, advised us to go ourselves and ask for it, and got his Highness' prime minister to lay out his horses for us to go.

"Rampore is forty miles from here; and the Nawab, when he heard we were coming (although he had boasted that Christian missionaries never dared make their way into the city of Rampore), sent out twenty-four horses for us, so that at each of the six stages of the route we had four fresh horses, and drove in a grand old carriage, with coachman, two grooms, and an outrider. Wasn't it a grand way to go a-begging? And at his Highness' expense too! At the last stage, we had three cavalry men to escort us into the city. As we entered the gates, the Nawab's subjects made low salaams, the children cried, 'Long life and prosperity,' etc. We were then driven to a house that is kept up especially for European travellers, by his Highness. There we found servants in attendance, and everything on the most magnificent scale for our entertainment. You can fancy how these poor beggars suffered, when twenty-four different dishes were served up for breakfast, of fish, flesh, fowl, eggs, vegetables, etc. At dinner, we left off counting and eating too, in despair.

"In the evening, the Nawab sent two pairs of horses and two carriages to take us about the city, but said he could not see us that evening, as he was especially engaged with his prayers. To each other we expressed the devout wish that the Lord might direct him to grant our desires. The next morning we were up, bright and early, and his Highness' carriages and horses were again sent for us. Brother and sister Parker, Miss Swain, husband and I, took our seats for the eventful interview with royalty.

"We were first taken to several palaces and gardens (to prepare us, I suppose), and at last drew up in front of the royal residence. We entered the gateway right in the face of a great cannon. Five royal elephants made their sa-

laams to us as we passed. We went up the steps and into the *presence*, with some trepidation; but felt reassured when his Highness arose, smiled, and extended his hand. After making the usual salaam, he gave me a seat at his right hand, in a gorgeously embroidered chair. The Dr. (Miss Swain) next, then Mrs. Parker. The gentlemen came next, then his prime minister, then his chief magistrate. We talked a little about things indifferently, praised his gardens and palaces, complimented him for his taste, etc., while his Highness smoked his hookah, and looked more and more pleased. Finally, the prime minister arose and whispered something to him, to which he assented. The minister then told Mr. Thomas to make his request, which he did with as much shyness and blushing as a school-girl. He said we wanted to procure, upon some terms, the estate belonging to him (the Nawab), in Bareilly, for the purpose of building a hospital for women. He had proceeded only thus far, when his Highness graciously smiled, and said, 'Take it, take it; I give it to you with much pleasure for that purpose.' We were taken down; the gift came so freely that there was nothing to say, except to express our thanks to the generous giver. All Mr. Thomas's fine speech and arguments, which he had been getting up in his best Hindostanee for a week, were of no use. There was no occasion for them at all. I don't know what the young Nawab himself thought, but we silently thanked the Lord, and said, *He* has given it in answer to prayer. We have prayed for it these many years, but never absolutely needed it as now; but now we have it. The estate is worth at least \$15,000. There are forty-two acres of land, an immense brick house, two fine old wells, and a garden.

"So we are to have a woman's hospital in India, a thing so important to the interests of our work among the women of the country, that the benefit and good influence to be derived from it is beyond calculation. Miss Swain's medical work is one of the most encouraging movements of our mission. We have access to nearly one hundred zenanas, through her good office as a physician. I am glad we had a class of girls all ready for her to take in hand from the orphanage, and there will be a succession of classes of well-trained girls for her to select her medical class from.



"Most people thought we were not wise (to say the least) when we insisted on the best possible education for our intelligent girls; but the result proves that they were not taught in vain. There is such a demand for thorough, active teachers, both in our own and government schools, but hitherto they have only been found in our Girls' Orphanage, or girls that have married and gone out from the Orphanage. So you see it is growing to be what its founders hoped. And this is but the beginning."

MARY A. THOMAS.

Bareilly, India.

A LETTER FROM A CONVERTED MOHAMMEDAN.

THE following is a translation of a letter recently received by me, from Abdul Ali, one of our native preachers in India. I think it answers, to some extent at least, the question, What is the religious experience of our native converts? The author of the letter was, when I first met him in Seetapore, India, a well-educated "Maulvi,"—a preacher of Mohammedanism. It was my happy privilege to show him "a more excellent way," and afterwards baptize him and his wife and children, and subsequently to train him for the work of the ministry.

J. D. BROWN.

To my respected teacher, Rev. J. D. Brown, peace be upon him. After respectful salutation, I beg to say, that, thanks be to God, I am still in the faith which I place in our beloved Immanuel.

In every condition I rejoice, and *will* rejoice; and for your welfare, and that of your wife and children, I make supplication and prayer before God in secret and in public; and this prayer, also, I constantly offer, that if it be the will of God, I may again see you in the flesh, and receive religious instruction from you, as in times past, and that our reunion may bring with it to me blessing on blessing. I am exceedingly thankful to you for the Holy Bible (which is my great instructor) which you sent me. It was handed to me by brother Rajab Ali during our District Association at Lucknow, in September. The gift is to me a joy, an honor, and a cause of rejoicing. After your departure from India, I remained a year at Seetapore, after which I was appointed to Bahraich, and on the second of

November I am to remove to Cawnpore, to be the colleague of Rev. Mohem Makejee. I beg you to pray for me, asking God to so strengthen me that in the work and warfare before me I may prove a good soldier, and always have the victory. Although I have had sorrow and trouble since you left, and the death of our dear daughter "Maujam" (Mary) has left our hearts very sore; still, looking up to our Lord Christ, I bear all these things thankfully and even joyfully. My crown I behold daily before me. My faith in Christ grows stronger and stronger, and my heart, through this faith, is exceedingly joyful: Yea, I can now say, "Who shall separate us from the love of Christ! shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." I bless God that through *him* who loved *me*, and chose me out of a perverse people, I am victorious over every foe. I am greatly rejoiced to hear that your wife's health is being improved by the climate of her native land. Your humble servant Hushmut (his wife) and the children join in salutations and Christian love to you and your wife and the dear children.

ABDUL ALI.

Bahraich, India, Oct. 30, 1871.

EXTRACTS FROM A LETTER FROM REV. DR. MACLAY, FOOCOW, CHINA.

"It is most encouraging to us to receive the assurance of the hearty interest in this cause of God in China, and to be advised of the liberal things your society is devising for the promotion of the good cause. God bless all who are in any way connected with this most opportune and important movement. Your zeal gives us a fresh inspiration to duty; and, at the same time, a cheering indication of certain triumph for the holy cause in which we are all engaged.

"Before this letter comes to hand, you will have learned that the government of China has not as yet ventured to issue any edict against Christianity. The circular against Christian missions which it sent to the ministers from Western nations resident at Peking, brought back such indignant protests against the proposed outrage, that, for the present at least, the subject has been shelved. I do not, however, for a moment

believe that the Chinese government has changed its views on this topic, or laid aside its determination to grapple with it, at the first opportunity. We may say, in fact, that under a change of tactics the battle has already commenced. The recent persecutions through which our Christians in this province have passed indicate the change in the imperial programme. The incendiary, the assassin, the infuriated mob, are now to hunt down and exterminate the defenceless Christians. My recent letter to the Mission Rooms will give you some idea of the terrible scenes enacted in this province during the last month. Thank God, the violence of the storm has ceased for the present at least, and we are once more getting our work in hand. You will all pray, will you not, for these lambs in the midst of wolves?

"It is impossible for our friends at home to form an adequate conception of the fiendish ingenuity of the late attempt to excite the Chinese against foreigners. Our deliverance is wonderful. But we rejoice with trembling, for we know that 'many such things' are still in the secret counsels of these dark plotters. The inflammatory reports against foreigners seemed to us so utterly puerile and absurd, at first we were disposed to laugh at them; but we soon discovered our error. The arch-schemers perfectly understood Chinese character, and it was astonishing to witness the effect of these rumors. All classes of the people seemed utterly infatuated, and evinced the most intense vindictiveness against all foreigners. At times it seemed as though nothing could restrain their fury; and yet God not only restrained it, but in many ways has caused it to praise Him. May this encourage us to trust in Him with more implicit confidence.

"It is worthy of note, I think, that notwithstanding this fierce persecution, not one of our church members has betrayed his Lord, and, as far as I know, only one life has been lost. This was the wife of one of our assistants. The ruffians broke into the house, seized and beat her husband before her eyes, and then dragged him away. The shock was too violent for the weeping wife, and in a few hours she had gone where the bandit's foot never enters; and where her blessed Lord has wiped away all her tears.

"You will readily infer from what I have written that the past quarter has not been a favorable

time for woman's work among this people. It would not have surprised me to find that this department of our operations had been entirely suspended during the quarter; and yet our deaconesses report fifty families visited for religious conversation and prayer, five Sunday pupils regularly instructed, one hundred and four conversations or discourses to audiences varying from two to ten persons, some forty Christian books sold, and, best of all, three sinners led to Christ. To some this may seem a very indifferent exhibit of results; and yet, to me, it is highly gratifying. My faith in *woman's work here* has struck down deeper roots during the storm that has just passed over us. It has been a pleasant point of my work to explain our plan of operation to the Christian women under our care, and has afforded me intense satisfaction to notice their kindling enthusiasm as the thought crystallized in their minds, 'Why, even *we* may do something for Jesus.' May God help them!"

R. S. MACLAY.

Foochow, Oct. 24, 1871.

#### THE NYNEE TAL MEDICAL CLASS.

EXTRACT FROM A LETTER OF MRS. DR. HUMPHREY.

OUR mission in this place was begun in April, 1858. It has never seemed a promising field, as the native town is small; and although the mountains round about are cultivated, the people are scattered about so that it is difficult to reach them. The only work among the women that was ever attempted previous to 1868, was at this point, where a girls' school has been kept up through the spring and summer, most of the time with but very scant success.

The head man of the bazar is a Hindoo, who is very much prejudiced against missions and missionaries, and he has always prevented any inroads among Hindoos. The scholars of the girls' school have always been the children of servants, and of the dumrees or aborigines of the hills, who are low caste.

In 1869, Dr. Humphrey opened a medical class here for women more especially, but attended also by their husbands. It was done at the request of Pundit Nund Rishore, a very excellent native gentleman, and an old friend of my husband. He, with other native gentlemen, gave quite enough money to support the women

during a two years' course, and their husbands were supported from other funds, as they also acted as teachers in the large boys' school, catechists, etc. The class has continued three years. Five passed at the end of the two years' course, three of whom are doing a good work; two have died. In a month we expect three or four of the women and two of the men to pass. One of these women, with her husband, may leave us, to settle in the large town of Moradabad, under the auspices of a good European physician who wishes to employ them as teachers of a medical class, and also to have the woman practise among the zenana ladies of that city. We do not quite like to have them go out from our own protection, but we shall place them under the care of Pundit Nund Rishore, the patron of the class, who is now a resident of that city.

I propose to put "Mrs. Ramoliah Barker" and "Selina" under the care of the Baltimore Branch. The former is a hill woman who came here to Mr. and Mrs. Thoburn in 1862. She was given up by her friends to our mission, as she was a widow and a burden upon them. She was about eighteen, — well, strong, amiable, and clever, — so that now, after nine years of intercourse with Christians, she is quite an accomplished native doctor, having passed last year. She has gained access to the best families here in this new capacity, even into that of the bigoted Hindoo I mentioned, who has become a good friend of Dr. Humphrey. Ramoliah and her husband, John Barker, are to settle about fifteen miles from us in her native village, which is a centre to hundreds of hill people. Every winter she, with all the people of that section, will go down to Ramnugger, a thriving town at the foot of the hill. At her own home in the summer months, and at Ramnugger in winter, Ramoliah will be able to gain access to just as many women and girls, of both high and low caste, as she has time to visit and teach. She has a *mind to work*, which is the *great need among our Hindostanee sisters* (there only?), and where it exists we wish to encourage and foster it all in our power.

Selina is a plain woman, of good education and fair capacity. She has been three years in the class and has done very well indeed. She is to be settled in the plains, under our own care, and I hope to be able to report well of her work in future.

My husband's district is a large one. We have two out-stations in the mountain-Apráree, where John and Ramoliah Barker are to be settled, and Geem Tál, where another medical family is to live as soon as the class is closed. There are central stations at Nynce Tal some twelve or fifteen miles equidistant from these two places. Then at the foot of the hills a tract of country about forty miles long and twenty wide comes under our jurisdiction, called the Bhábur and Terái. The Bhábur is the first tract nearest the mountains, and is covered several hundreds of feet deep with small stones, and deposits from them, so that wells cannot be dug deep enough to contain water. In this tract we have the stations of Haldwanee, Ráladoongee, and Ramnugger, where we have schools in the winter; also at nine other points of less interest. Then in the Terái, or jungle, which is partly cleared, we have a large place under a native Rajah, called Rasheepore. At this place we intend to put Shulluk, a Bible reader and doctor, and jointly with her, Selina. The Rajah has preferred a request for us to do so, and has promised to give them a suitable house, and aid them by his influence.

I have now *labored ten years in India, and I never saw the work opening to me as it does now*. In the early days of our mission we were without native sisters of knowledge and ability to help us, so that all our first endeavors were directed to their training. Now from our Girls' Orphanage and schools, we have numbers of Christian sisters, of varying ability and character, and although we often have to mourn over their sins and lack of moral power, we yet have many among them who are our true helpers.

Just now, too, as we feel the need of pecuniary aid to utilize those trained helpers, the W. F. M. S. comes to our help. We married ladies propose to relieve our husbands of the superintendence of all the female work. Hitherto we have been hindered by entire lack of means. We have only \$200 salary, and no allowance for travelling.

*Now, we have a chance to work, without so much embarrassment. If we can have encouragement from home, and moderate means placed in our hands to work with, we shall take heart.*

Nynce Tal, Aug. 31, 1871.

## A GOOD SUGGESTION.

EXTRACT FROM A LETTER OF MRS. THOMAS TO THE  
BALTIMORE BRANCH.

"THE names first sent (Ellen Tucker and Susanna Goston) were given to two sisters, the children of a Christian widow, who have been placed in the Orphanage because of her inability to support and educate them. They are intelligent, interesting girls, aged, — Ellen thirteen and Susanna seven. They will, I am sure, make such progress as greatly to encourage the ladies who have interested themselves for them. If I may make a suggestion to the ladies, I would say it would be altogether the better plan to devote their gatherings to the support of Bible women, or zenana schools, as our patron's list is absolutely full, and we have no unnamed children left. We have done our best for the patrons in every instance, but we are not able to satisfy them always. We name them as fast as they come; but unless the Lord greatly increases our number, we cannot begin to find girls for all the names sent us. I can understand and fully sympathize with the feeling of the friends who are so zealous for the orphans, for it is the work that has filled my heart for the ten years I have been in India. But I do want the dear friends at home to remember the open doors in the city zenanas, the neglected women of the villages, and the hospital for women which we are so anxious to found. Our orphans are more than provided for, while there are other equally important interests crippled for lack of means to carry them on properly. I shall leave India probably early in 1872, for America; but my interest for the work here can never cease, and it is only the hope of increased usefulness hereafter, that induces me to leave the work, even for a little while. With earnest prayers for your success in every good work,

"MARY A. THOMAS.

"Mission House, Bareilly, Oct. 17, 1871."

THE LAND OF THE VEDA; being Personal Reminiscences of India; its People, Castes, Thugs and Fakirs; its Religion, Mythology, Principal Monuments, Palaces and Mausoleums; together with the Incidents of the Great Sepoy Rebellion, and its results to Christianity and Civilization. With a Map of India, and forty-two Illustrations. Also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this Work and in Missionary Correspondence. By Rev. Wm. Butler, D.D. pp. 550. Price, \$4.

We have often been applied to for information as to the best book on India and our missions in

that country. Hitherto, we have been puzzled to find any single volume to recommend to such inquirers. In the beautiful work, whose title is given above, we have the desideratum supplied. The author offers his readers a rare treat, a feast of eleven courses: Ch. I. The People of India; Caste and its Immunities. Ch. II. Statistics, Mythology and Vedic Literature. Ch. III. Architectural Magnificence of India. Ch. IV. Originating Causes of the Sepoy Rebellion. Ch. V. "In Perils by the Heathen, in Perils in the Wilderness." Chap. VI. The Cawnpore Massacre and the Relief of Lucknow. Chap. VII. The Causes and Failure of the Sepoy Rebellion. Ch. VIII. Results of the Rebellion to Christianity and Civilization. Ch. IX. The Condition of Woman under Hindoo Law. Ch. X. Our Christian Orphanages in Rohilcund. Ch. XI. Statistical Tables of Christian Missions. Through all these chapters save the last there runs a narrative of personal experience, of such absorbing interest, that facts of the driest character are transmitted into romance and read almost like a fairy tale. It is doubtful whether any book upon that wonderful land ever combined so much that is instructive with so much that is thrilling. We have already spoken of its admirable fulness on all questions touching the life and needs of woman in India, and that which is being done for them. The story of the founding of our church in the troublous times of the great Sepoy rebellion will kindle missionary enthusiasm wherever it is read. Nothing can be better to carry into our missionary-reading circles, or to present to those who need to be awakened to the loud calls and promises of God to his church in the distant Orient. We wish a copy might go into every Christian household in our land.

IN India, says the *Bengal Christian Herald* of July 7th, 1871, a regular inquiry has been lately set on foot as to the minimum marriageable age of Bengalee girls. Medical celebrities (Hindoo and English) were invited to enlighten the public on the question. Their judgment varies somewhat, though not extensively. With the exception of Dr. Dey, who fixes the minimum at fourteen, the referees are unanimous in determining that in no case ought it to be set below sixteen. This is a most important matter in its bearing, not only upon the condition of women through the Empire, but upon the progress of the entire missionary work.



HEATHEN WOMAN'S FRIEND.

BOSTON, FEBRUARY, 1872.

WE would call attention to the missionary number of the *Northern Christian Advocate*, edited by Dr. Lore. It is full of just such information as is asked for and needed. It is a comprehensive view of the year in our mission fields, and gives many most interesting articles in different places of missionary work. To the W. F. M. Society Dr. Lore has given a generous space, for which kindness we publicly return thanks.

For reading in the meetings of auxiliary societies, it is finely adapted. We cannot speak with authority, but doubt not that on the receipt of ten cents it will be promptly forwarded. Let each corresponding secretary send for a copy for the benefit of her auxiliary. Address Rev. Dr. Lore, Syracuse, N. Y.

IN THE TOWER AND AT THE TOMB.

THE first annunciator of Christ's resurrection was the Magdalen. Hers it was to be a missionary to apostles, the risen Lord's first message-bearer to His mourning church. Was ever greater contrast than that between her first and latest mention in the sacred story? How beautifully has Longfellow portrayed her thought and feeling at the crisis-hour of her experience in the tower. For the transcendent emotions of that later hour before the tomb, even the poet has no other words than those of the divinely eloquent evangelist.

"Christus. Mary!

Mary. Rabboni!"

While Christ lived on earth many were the special works He wrought for women. Jairus' daughter He brought to life; to the mourning widow of Nain He brought back her only son; to Mary and Martha of Bethany, their brother. The daughter of the Syro-Phenician woman He cured; He gave to the infirm woman her perfect form, and from His garment went the healing virtue that restored to health the woman who had the issue of blood. Simon's wife's mother was raised from her consuming fever; the adulterous woman He freed from her accusers and her sin. To the woman of despised Samaria He patiently

told of the water of life and the way of salvation, and from Mary Magdalen He sent the evil spirits, and forgave her sins.

Among all these there was hardly a blessing bestowed, which in the giving and receiving was more rich than the cure of Mary Magdalen's soul. It brought a wondering expostulation from Simon, that such manner of woman should touch God's son; but Jesus in kindness reproved him. He gave an answer which filled to overflowing with gratitude the glad heart of Mary, — an answer which shall stand forever as a measure of His love.

To Mary Magdalen, truly, much was forgiven. A whole life filled with transgressions and impurity. To Him who never knew sin how low must have seemed the depths from which He raised her. What must have been the struggle which in those days of doubt and unbelief brought her guilt before her with such poignancy? Relief she must have, and forgiveness. This wonderful God-man of whom she has heard must be able to give it, and immediately she sought him. Yet how will she be received? So fallen a woman, with no claim save Christ's words, "I came to seek and to save that which was lost." Her faith grew strong, and she believed even not seeing. Taking her most precious possession, she searched for the Saviour. All the while her heart grew more burdened with its woe, yet her faith held fast. Finding Him, she threw herself on His mercy, made her offering, and heard the transporting words: Thy sins are forgiven, thy faith hath saved thee. From that time she could not lose sight of Jesus. All the way through his sorrowful course she watched Him. She stood with His mother at the fearful crucifixion, which to her seemed the terrible end of that blessed life. Overcome with grief she sought the grave "early, while it was yet dark," and found the body gone. She told the disciples and they came and wondered, and then "went away again unto their own home." Not so did Mary. She could not so quickly break the bond, — and angels comforted her. Then Jesus himself appeared to her, and with His own presence brought back her joy. To her He explained His resurrection and ascension, and sent her with the message to the disciples. Blessed was she, that, her soul made pure, her faithful love proven, she could be the first to whom Christ risen should speak words of eternal hope for the world.

Who studies this lesson? It has for every woman, sinner or saved, a word. Of the fulness of salvation we hear and talk; look carefully at this exercise of it, and realize what the fulness is. In forgiving Mary Magdalen, Christ saved one of the lowest sinners. His mercy was enough to both save her and shield her from reproach. Shall we show less? Shall we follow the example of Simon, and wonder that Christ's salvation can be given to these most wretched? Our missionaries rejoice when they are permitted to turn such souls to Jesus. In the Girls' Orphanage, at Bareilly, are those who were being educated for just such lives of shame and sin as Mary Magdalen led, but who were mercifully rescued. Are they less loved and prayed for than the others?

Those to whom much has been forgiven love much. Those who most deeply feel what God's love has saved them from, are most untiring in working for Him. Granted that not many have so deeply fallen, "there shall no flesh be justified in His sight," "for all have sinned and come short of the glory of God." Then it is not more sin nor more forgiveness that we need, but more thankfulness that we are saved, more love for Him who first loved us. Let us pray that we may feel our salvation; and then shall the Holy Spirit increase the love we already have, until we cannot help letting its light shine.

We have our commission; it was given to Mary, — "Go and tell my brethren," — and she obeyed. We are all the time freely receiving; shall we scantily give? All the time hearing the sweet gospel; shall we not more eagerly communicate to others? Mary took her most precious treasure, and poured it forth before the Saviour. It is our consecrated service we must bring.

It is an inspiring truth that Christian women are seeing with clearer vision now their part in the work of the church militant. All the time hearts are awaking to recognize the precious privilege of working for the Lord Jesus, and with joy we see the Father's hand in it all. Tides are not always at the full, nor sunlight unobscured, nor joy undimmed. It may be that now and then one may lose sight of the Saviour, — discouragements and doubt and distress may come between, — but faith and love will bring the heart where again it shall hear the call, and answer "Master."

#### WOMAN'S BOARD OF MISSIONS.

THE fourth annual meeting of this vigorous society was held in Boston, Jan. 2d. The report of the year showed great prosperity. The Society numbers over 200 auxiliaries, and more than 90 mission circles. Abroad in the mission fields, 36 missionaries, 11 girls' schools, and more than 30 Bible women are supported by the Board. A home has been established in Constantinople, which will furnish a seminary, a medical department, and a centre of missionary work among the women. The total receipts from subscriptions for the year amounted to \$30,000; from legacies, for a permanent fund, \$15,300; from the quarterly, the *Life and Light*, \$3,017.

Several letters were read from missionaries, and from native converts; also, a very encouraging report of the work of the Bible women supported by the Board.

Miss Sisson, a young lady under appointment as a missionary, and soon to go out, in modest, well-chosen words gave her feelings fitting expression. Several reports from auxiliaries showed an enthusiastic zeal, and most intimate and cordial relations to the Executive Committee of the Board. An address from Dr. Clark, Foreign Secretary of the American Board, followed by an earnest prayer, closed the exercises.

We congratulate our sisters most heartily on the signal success of their organization. May God's blessing ever yet more abundantly crown their labors.

#### WOMAN'S WORK FOR WOMEN.

THE Evanston College for ladies has suffered most deeply from the great fire. The walls of its edifice stand unfinished. A large part of its subscription is rendered worthless by the losses of the donors. All hope of present help from Chicago is cut off. It appeals to the women of the church for help.

A woman's college, its trustees all women, its president a woman, — the only institution in the world that gives young women a college home with university advantages. It proposes to append an industrial department, in which women may be trained in the useful arts, to earn a livelihood.

Already one of our missionary candidates is

being educated here, a large part of the expense borne by the college aid fund. We hope, in this way, to give girls who are poor, and yet called of God to our missionary work, the best possible opportunity for the highest culture. Will not the missionary ladies help us?

A woman saved and named Jenuings' Seminary, in Aurora, near Chicago. A woman gave us our Biblical Institute. Women built Heck Hall, a home for our theological students. Will not some of the Lord's bountiful stewardesses come to the help of this woman's college?

Any sums, large or small, will be thankfully received. May we not ask each to do a little for us? Send us five dollars, one dollar, fifty cents, anything you have to give; but above all, let us entreat you to pray for our success.

Please remit to Mrs. Jennie F. Willing, Rockford, Illinois.

#### ANOTHER LOSS.

ONE of our excellent missionary workers, Mrs. Emeline Sidway, wife of Mr. George Sidway, of Alton, Ill., passed into life, Nov. 30, 1871. Her long years of fervent piety gave her influence, which she used to the last ounce in the Redeemer's work. She was one of the Vice-Presidents of the Northwestern Branch, and was planning the immediate organization of societies upon Alton District. We who remain must gather the more closely about our Master, as he thins our ranks by his transfers.

J. F. W.

ANOTHER ITEM ABOUT THE NAWAB'S PRESENT.—“His Highness Yoosuf Ali Khan, the donor, is the son of the former Nawab of Rampore, who so disinterestedly and loyally aided the fugitives in 1857, as may be found related in Dr. Butler's new work, ‘The Land of the Veda.’

“This young man, who has succeeded his father, Mahomed Syud Khan, as sovereign of Rampore, has had some education, and is a liberal-minded prince,—very courteous to all white folks who pass through his capital en route to Nynee Tal, on the Moradabad side. He lately visited our Female Orphanage (see ‘Land of the Veda,’ page 525), and was so pleased with Miss Swain's work, and especially her medical class of the young girls of the Orphanage whom she is training to aid her as physicians to the women of Rohilkund, that he expressed his great pleasure and appreciation of their object, and asked their acceptance of a donation of a thousand rupees to aid the work.

“Now, he has added the munificent gift of his large house and grounds at Bareilly, as a Christian hospital for the native women of the Province and city. This property adjoins on our mission premises at Bareilly, and is most admirably situated. Long have our missionaries looked at it as what would render their working facilities most complete in that great centre of our mission, but without any hope that what seemed so suitable, could ever be theirs, when lo! what a whole conference of men could not hope for, drops, by royal gift, into the hand of a gentle lady; and the ‘Woman's Foreign Missionary of the Methodist Episcopal Church’ adds this also to the evidence of its power to reach the hearts of the Asiatic, ‘from the least even unto the greatest!’

“O, ladies of Methodism, be true and constant in the support and extension of this your own blessed agency, and pray much for the dear lady whose facilities of usefulness have been so singularly and munificently enlarged. Men, and monarchs too, as well as your own sex in India, will yet rise up to call you blessed for the work you are prosecuting in their country, and which already a Mohammedan sovereign declares he feels himself honored in aiding!”—*Zion's Herald*.

REFERRING to the letter from Dr. Maclay, found on the third page of this number, Mrs. Butler writes:—

“We look on this as most gratifying news from China. In the midst of fierce persecutions, the Bible women sustained by the Woman's Foreign Missionary Society have prosecuted their labors, and won souls to Christ.

“A Chinese sister has won a martyr's crown. Does not her death cry to the women of our Church, Come over and help China?

“God can overrule these persecutions in China, to the furtherance of the gospel, as He did the mutiny in India, to the promotion of a glorious work. Only let us, as Christian women, be faithful to our high responsibilities, and God will cause His Son to be glorified in India, and China, too.”

EXTRACTS FROM AN AUXILIARY REPORT.—“The missionary collection for the General Missionary Society was taken here last Sabbath, and amounted to \$600, a much larger sum than had ever been raised before. Some of the trustees said it was owing to the increased interest in missions caused by the efforts of the Woman's Foreign Missionary Society.”

We have heard similar statements from other places, and trust to have the same report from all the churches where we have auxiliaries.

C. BUTLER.

GOOD is the cloister's silent shade,  
Cold watch and pining fast;  
Better the missions' wearing strife,  
If there thy lot be cast.

FABER.

## Children's Corner.

## LAURA'S DOLLAR.

BY MRS. EDWIN WRIGHT.

BENEATH the shadow of old Monadnock  
 Nestled a farm-house cosey;  
 Beneath a tender mother's wing  
 Two little faces rosy.  
 Two little lives were sunned in her love,  
 Two little wills made careful  
 To walk in the ways of righteousness;  
 Two little spirits prayerful.  
 Laura and Jennie in cool, green shades,  
 Or by brooks, together gambolled;  
 Together did errands of service or love,  
 Or in the old orchard rambled.  
 Their dollies and pets they willingly shared;  
 But each her penny-box treasured.  
 When tiny earnings, and gifts of love,  
 By coppers and nickel were measured,  
 How oft they were studied and evenly piled!  
 How frequently were they re-counted!  
 With what zealous care, lest thieves should break in,  
 Under guard of lock and key mounted!  
 How much they would buy, what pleasure they'd bring,  
 Has taken hours of grave planning:  
 To thought of the good, if lent to the Lord,  
 Mamma has added wise fanning.  
 And now according to value they're spread,  
 And papa through wallet is ranging,  
 If perchance a new dollar-bill can be found,  
 To be received on exchanging.  
 Ah, yes! one as fresh as if just newly stamped,  
 And deft little fingers are folding,  
 Then opening, and creasing anew and again,  
 Nor ever are weary of holding.

But now wee Jennie views it alone,  
 As dear little sister's treasure,  
 Whom Jesus has called to his home in heaven,  
 To give her his love without measure,  
 As he has borne her a lamb to his fold,  
 And she is safe in his keeping.  
 Mother and Jennie stifle their sobs,  
 And strive to stay their hearts' weeping,  
 And the precious dollar send as her gift,—  
 Through faith may it prove as good leaven!—  
 To be used as seed for the sowing of truth,  
 And open the way to heaven  
 To dear little souls in the shadow of night,  
 For whom Christ's light is shining,  
 If kindly hands will but scatter the clouds,  
 Or point out their silver lining.  
 And now let us ask God to take the seed sown,  
 And multiply it by his blessing,  
 That many dear children soon by his grace  
 May his name in love be addressing.

*Life and Light.*

FROM the treasurer of the Auxiliary in Corrina, Me., comes the following. *Dear little readers*, let it show you that you can *each* do something, however little.

"Part of the amount sent this quarter is from the children. Two little boys planted some missionary potatoes on the outskirts of their father's corn-field, and although there were but a few hills, they amounted to fifty cents. Seven cents is from the mother of a little girl who died; she said little Addie wished the money to be sent to the little heathen children. Another little boy gave twenty-five cents which he earned picking up potatoes; also fifteen cents which he saved from twenty-five cents given him to spend on the fourth of July. I think our Missionary Society will be of great benefit to the children in teaching them to cultivate a spirit of self-denial."

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Coven, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States. Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

## NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. H.W.F.
Putney, Vt.	Mrs. J. C. Bolster,	18	4
West Burke, Vt.	Mrs. Phebe A. Howard,	20	14
Montpelier, Vt. (Sem'y)	Miss M. A. Pomeroy,	23	
Willimantic, Ct.	Miss Anna Dodge,	23	7

CORRECTIONS.—1. In the January paper, the auxiliary reported Holliston, Me., should be Holliston, Mass.

2. Among the Life Members in the January number Melrose, Mass., should have the credit of Mrs. Rev. M. E. Wright, Miss Maria Brown, Mrs. N. E. Seale, Mrs. Nancy P. Brown, and Mrs. F. O. Taylor.

Life Members.—Charlestown Trinity Church, Life Members, Miss M. Carleton, Mrs. Thomas Paine, Mrs. Rev. S. S. Cummings; Boston, Mrs. Fanny Tudor; Chelsea, Mt. Bellingham, Mrs. Rev. J. O. Knowles; Mrs. Mary F. Woodworth, Norwich, Ct.

Mrs. W. F. WARREN, Cor. Sec.

## NORTHWESTERN BRANCH.

Livingston, Ill.	Miss Julia R. Falley,	24
Union City, Ind.	Mrs. Lucia E. Masslich,	32



Mishawaka, Ind.	Miss Julia Skerritt,	39	14
Corinna, Mich.	Miss Nettie Wilcox,	38	25
Sparta, Wis.	Miss Ellen Merriam,	21	10
Platteville, Ill.	Mrs. Mary Hutchinson,	50	
Paxton, Ill.	Miss Johns,	30	9
Vermont St., Quincy, Ill.	Mrs. S. A. Putman,	102	24
Fifth St., Quincy, Ill.	Mrs. A. R. Hooper,	90	51
Ingle St., Evansville, Ind.	Miss Emma Neil,	31	13
Mahomet, Ill.	Mrs. H. C. Adams,	47	12
Petersburg, Ill.	Mrs. Isaac White,	12	4
St. Johns, Mich.	Mrs. Hattie S. Brainard,	42	12
Frankfort, Ind.	Miss Aggie Smith,	16	7
Birmingham, Mich.	Mrs. Lora Bookham,	40	36
Royal Oak, Mich.	Mrs. John Hutchinson,	20	11
Flat Rock, Mich.	Mrs. J. L. Near,	48	38
New Boston, Mich.	Mrs. John I. Van Loo,	27	17
Northville, Mich.	Mrs. Rev. S. L. Ramsdell,	29	19
Walled Lake, Mich.	Mrs. A. R. Fallas,	15	12
Commerce, Mich.	Mrs. Palina Fisher,	17	7
Pontiac, Mich.	Mrs. H. W. Look,	44	70
Hale Chapel, Peoria, Ill.	Mrs. E. L. Van Eps,	15	10
Door Village, Ind.	Miss Emma E. Hackney,	21	10
Centen'y Ch., Jack'sville, Ill.	Mrs. W. H. De Motte,	137	40
Brooklyn Ch., Jack'sville, Ill.	Miss Mattie Tomlin,	25	12
West Chge, Jack'sville, Ill.	Mrs. A. C. Wadsworth,	68	40
Wanpaca, Wis.		60	51
Mason City, Ill.	Mrs. A. M. Strome,	25	5
Granville, Wis.	Mrs. C. Thompson,	14	7
Charlestown, Ind.	Mrs. Mattie Potts,	45	16
John St., New Albany, Ind.	Mrs. T. Grant,	30	
Osgood, Ind.	Mrs. Gussie Berkshire,	23	3
Knightstown, Ind.	Mrs. A. C. McGarvan,	42	28
Butler, Ind.	Mrs. C. M. Sheldon,	22	

*Life Members.* — Mrs. Rev. G. W. Hingey, Lebanon, Ill.; Mrs. Chamberlain, Lebanon, Ill.; Mrs. Rev. J. Odgers, Rockford, Ill.; Mrs. Louise C. Lahee, Upper Alton, Ill.; Mrs. Elizabeth Bearrel, New Albany, Ind.; W. C. De Panw, New Albany, Ind.

MONEY CONTRIBUTED IN THE NORTHWESTERN BRANCH FOR THE MEDICAL EDUCATION OF ITS MISSIONARY CANDIDATES.

Ann Arbor, Mich., \$42.56; Detroit, Mich., \$7.00; Northville, Mich., \$3.00; Portland, Mich., \$2.00; Coldwater, Mich., \$2.00; Mrs. R. F. Qneal, Chicago, Ill., \$5.00; Miss Blaisdell, Rockford, Ill., \$1.00; Rev. George Richardson, Marengo, Ill., \$1.00; Mrs. Weed, Peoria, Ill., \$1.00; Sale of Curiosities, \$1.55.

JENNIE F. WILLING, Cor Sec.

## CINCINNATI BRANCH.

Ashland, Ky.	Miss Sallie Davenport,	34	14
Columbus, O., 3d Av. Ch.	Miss N. Winterbotham,	51	15
Edinburg, O.	Miss Frank Higby,	48	
Haverhill, O.	Miss Mary Winkler,	21	19
Lucasville, O.	Miss Fanny Gebhardt,	20	11
Piketown, O.	Mrs. Mark Ellis,	34	16
East Clarksville, O.	Miss Betsey E. Barrett,	42	11
Salphur Springs, O.	Miss L. E. Clingen,	13	8
Chargin Falls, O.	Miss Hattie Phillips,	35	
South Henrietta, O.	Miss Nancy Brown,	30	15
Mechanicsburg, O.	Miss Fannie Williams,	110	50
Napoleon, O.	Miss B. Morris,	38	3
Mt. Pleasant (Wood Co.), O.	Miss S. Egbert,	23	
Grand Rapids, O.	Mrs. M. Halder,	15	
Amherst, O.	Mrs. R. M. Rice,	52	15
Moscow, O.	Miss Rebecca Trego,	20	
Defiance, O.	Mrs. E. Squire,	32	
Wellsville, O.	Mrs. William Blackly,	35	12
Union, O.	Miss Sarah E. Jones,	29	2

CORRECTION. — Mrs. Laura Davenport, Life Director, should be Mrs. E. P. Davenport.

MRS. B. R. COWEN, Cor. Sec.

## RECEIPTS OF THE W. F. M. SOCIETY.

DEC. 1st, 1871, to JAN. 1st, 1872.

### NEW ENGLAND BRANCH.

*Maine.* — Portland Aux'y, thro' Mrs. N. E. Clark, \$16.00; Kent's Hill Aux'y, thro' Mrs. Joseph L. Morse, \$4.00; Union Aux'y, thro' Mrs. J. N. Marsh, \$6.00; Elliot Aux'y, thro' Miss L. A. Goodwin, \$2.50; Bangor Union St. Ch. Aux'y, thro' Mrs. N. E. Bragg, \$16.00. Total, 44.60

*New Hampshire.* — Tilton Aux'y, thro' Mrs. Wm. Colby, \$2.00; Marlow Aux'y, through Mrs. P. E. Fox, \$5.00; Hinsdale, Miss. C. Newhall, \$3.00. Total, 10.00

*Vermont.* — East Burke Aux'y, through Miss Ella B. Cushing, \$3.00; Hardwick Aux'y, thro' Salina E. Hathaway, \$7.00; Springfield Aux'y, thro' Mrs. Jos. Messenger, \$15.00. Total, \$25.50

*Massachusetts.* — Boston, Hanover St. Church Aux'y, through Mrs. Stodder, \$9.00; Church St. Church Aux'y,

thro' Mrs. Dr. Chenery, \$9.00; Grace Ch., Miss A. S. Hamilton, \$1.00; Miss Biye's mite box, \$4.27; Mrs. Fenno Tudor, L. M., \$20.00; South Boston, Broadway Ch. Aux'y, thro' Mrs. Rev. Mark Trafton, \$20.00; East Boston, Saratoga St. Church Aux'y, thro' Miss E. J. Cushing, \$13.00; Charlestown, Trinity Church Aux'y, thro' Mrs. L. Hall, \$17.50; Chelsea, Mt. Bellingham Ch. Aux'y, to make Mrs. Rev. J. O. Knowles, L. Member, \$20.00; Lynn Aux'y, thro' Miss Lindsay, \$86.60; Somerville, Webster Av. Church Aux'y, thro' Mrs. Gilchrist, \$20.00; Melrose Aux'y, thro' Mrs. S. D. Taylor, to make five L. Members, \$100.00; Peabody Aux'y, thro' Mrs. A. L. Gould, \$5.00; North Bridgewater Aux'y, thro' Mrs. Wm. M. Shedd, \$15.00; Mrs. Mary Thayer, \$5.00; Miss Deborah Thayer, \$1.00; Scituate, Miss Susie A. Welch, \$3.00; Newton Aux'y, through Mrs. I. T. Benyon, \$26.00; Waverlytown, Mrs. J. Sharp's mite box, \$3.56; Lowell, Saint Paul's Church Aux'y, thro' Mrs. Rev. D. C. Knowles, towards the support of a Bible reader, \$36.80; North Andover, Mrs. S. C. Fish, \$5.00; Ashland Aux'y, through Mrs. C. D. Hemenway, \$15.00; Brookfield Aux'y, thro' Miss M. A. Kimball, \$8.10; Coleraine Aux'y, thro' Mrs. S. C. Roy, \$5.00; Fall River, 1st M. E. Church Aux'y, thro' Mrs. Rev. A. A. Wright, \$9.00; Springfield, Trinity Church Aux'y, \$13.00; Wilbraham Wesleyan Academy, \$15.00; Stoneham Aux'y, thro' Mrs. J. Barnes, \$7.50. Total, \$493.25

*Rhode Island.* — Bristol, State St. Church Aux'y, thro' Miss M. A. Wood, \$9.00. Total, 9.00

*Connecticut.* — Norwalk Aux'y, thro' Mrs. H. N. Simmons, \$34.00; So. Norwalk Aux'y, thro' Mrs. St. Johns, \$26.00; Norwich Aux'y, thro' Mrs. N. G. Lippitt, \$42.25; \$20.00 to make Mrs. Mary F. Woodworth, Life Member; New Haven Aux'y, through Mrs. H. B. Allen, \$10.00. Total, \$694.53

MRS. THOMAS A. RICH, Treas.

CORRECTION. — In the January report, please read Mrs. Dr. David Packer, Walnut St., Chelsea, instead of Mrs. Dr. David Parker, L. M.

### NEW YORK BRANCH.

*New York.* — Mrs. H. D. Hermance, \$1.00; Mrs. Catherine M. Remington, Illion, \$50.00; C. L. Weston, Walcott, Wayne Co., \$5.00; Cold Spring, Emily Nelson, Treas., \$27.00, twenty of which is from Miss Warren; H. D. Hermance, \$1.00; Mrs. Josephine Chinn, \$4.00. Sing Sing, through Mrs. McCord, Treas., \$45.00, thirty of which is to support orphan named Emma Baker. Brooklyn, Mrs. Tremaine, Treas., \$100.00; Mrs. D. C. Dodge, \$51.70, thirty of which for orphan named Fanny Miner; Mrs. Thomas Nelson, Auburn, \$81.00, sixty of which for support of Bible reader named Mary H. Thomas; Mrs. Lewis Coke, China Aux., \$47.50. Weedsport, Mrs. O. W. Barritt, \$15.75; A. B. Gregg, for orphan, \$30.00. Candor, Elizabeth B. Buck, \$14.00. Newark, Mrs. James Benton, \$20.00. Watertown, through Mrs. Almira W. Wray, \$25.00. New Rochelle, Miss Horton, Treas., \$134.00. Albany, through Mrs. A. H. Nye, \$115.16, thirty of which is for orphan named Grace Osborn. Carthage, N. Y., Sarah R. Frances, \$30.00. Mexico, Mrs. Henry C. Peck, \$13.00. Geneva, Harriet Hayes, \$10.00. Mamaronock, through Mrs. J. A. Fuller, \$106.45, thirty of which to name orphan Catherine Newman. Waverley, Mrs. J. L. Morse, \$5.00. Cazenovia, Mrs. D. E. Haskell, \$10.00. St. Pauls, N. Y., Mrs. H. B. Lane, Treas., \$106.60. Ogdensburgh, Ellen Morris, Treas., \$57.25. Sing Sing, Mrs. McCord, \$10.00. Lowville, through Mrs. Butler, \$22.00. Penn Yan, \$12.00; Montezuma, \$6.00. Rochester, through Mrs. Wray, \$125.80. Syracuse, Miss Clara Andrews, \$77.60, forty of which is from the 1st M. E. Ch. to constitute Mrs. J. B. Adams and Mrs. J. B. Foote Life Members. Pottsdam Junction, Mrs. Ducolin, Treas., \$10.90. Binghamton, Mrs. N. Y. Childs, \$58.50; a friend from Alexandria, through Mrs. Skidmore, \$5.00; Miss Holden's mite box, \$2.76; Miss Ellen Burling, \$20.00; Mrs. H. G. Law, Brooklyn, \$50.00. St. Pauls, N. Y., Mrs. H. B. Lane, Treas., collected by Mrs. Freeman, \$33.25; Harry's mite box, Mrs. Holdich, \$2.65; Mrs. Nathan R. Bailey, \$10.90; Subscriptions received by Mrs. Lane, \$20.00; Mrs. Riley, \$2.50; Mrs. Forshay, \$1.00; Mrs. Rhinehardt's mite box, \$1.65; Miss Mayb's, \$1.75; Mrs. Diggs, through Mrs. Lane, \$5.00; Beekman Hill, through Mrs. Shaffer, \$4.00; Central Church, through Miss Kennedy, \$4.50; Miss Truslow, given by the class in pennies throughout the year, at Five Points Mission school, \$6.00; Miss Myers, Washington Place Church, \$2.50; Mrs. Hamilton, 57th street, \$5.00; Mrs. Vanhooker, Jane street, \$2.15; Mrs. Dickinson, Rose Hill, \$11.72; Mrs. McAllister, \$13.00; Miss Derean, mite box, \$1.50; Mrs. West, Haverstraw, \$44.25, thirty of which to educate orphan to

be named Emma Eliza West; Mrs. McCless, St. Lukes, \$5.00; contents of mite box, \$2.16, sent to Treas., 50 cts.; Mrs. T. Tobey, Smyrna, N. Y., mite box, \$1.00. Total, \$1,479.88

*New Jersey.*—New Brunswick, Miss Lathan, Treas., \$21.65; Hacketstown, through Mrs. Cox, \$17.50; Mrs. E. H. Lord, Newark, \$50.00; Mrs. W. H. Wood, Jersey City Heights, from mite box, \$7.00; Collections and subscriptions, \$17.33. Total, 115.50

Total amount, \$1,593.38

**CORRECTION.**—In the December paper the amount contributed by Mrs. Tremaine, of Brooklyn, should be \$100.00 instead of \$1.00.

A mistake was made in regard to the name given in the Treasurer's Report in connection with the second contribution by the young ladies of State St. M. E. Church in Trenton, N. J., for the education of a second child in India, to be named Clara J. Pearne. The name of Susie Yates was to be given to the child first named, and Clara J. Pearne to the second. The first name should not be repeated in connection with the second contribution.

Mrs. J. A. WRIGHT, Treas.

#### NORTHWESTERN BRANCH.

Nov. 1st, 1871, to Jan. 1st, 1872.

*Wisconsin.* Eureka, \$8.00; Broadhead, \$2.90; Wau-paca, \$16.00; Orfordville, \$9.00; Milwaukee (Spring St.), \$10.42; Wauwatosa, \$12.50; Sparta, \$5.25; Janesville, \$12.25; Kenosha, \$15.00; Beloit, \$18.86; Plymouth, \$7.00; Waukan, \$3.90; Magnolia, \$5.25; Bay View, \$16.40. Total, \$142.73

*Indiana.*—Indianapolis (Ashbury), \$19.15; Huntington, \$12.00; Elkhart, \$10.20; Crawfordsville, \$25.00; Michigantown, \$3.00; Ligonier, \$14.00; Union City, \$11.83; Valparaiso, \$20.00; La Fayette, Ninth street, \$10.00; Butler, \$3.30; Richmond (Pearl street), \$18.00. Knightstown, \$15.95; Door Village, \$12.00; Michigan City, \$6.00; Osgood, \$4.25; Jeffersonville, \$5.00; Madison, Wesley Chapel, \$8.00; Moore's Hill, \$7.00; New Carlisle, \$10.91; Charlestown, \$16.50; Richmond, Grace Church, \$16.25; New Albany, John street, Membership, \$5.75; Mrs. E. Beharrell, Life Member, \$10.00; La Porte, \$13.50; New Albany, \$9.00; South Bend, \$8.26; Aurora, \$8.00; Wabash, \$10.00; Rushville, \$6.30; Terre Haute, Centenary Membership, \$26.00; to make Mrs. Dr. Aaron Wood, of Michigan City Life Member, \$20.00; Thorntown, \$7.75; Fort Wayne, Berry street, \$26.00; Lafayette, Membership, \$7.85; to make William Heath Life Member, \$20; Goodland, \$10.00; Brookton, \$9.00; Rising Sun, \$7.30; Fort Wayne, Wayne street, \$17.75. Total, 471.70

*Michigan.*—Litchfield, \$9.62; Sand Creek, \$2.08; Berrier Springs, \$14.25; Ulica, \$9.00; Allegan, \$13.14; Quincy, \$10.00; Watertown, \$4.50; Ann Arbor, \$30.56; Grand Rapids, \$19.70; Lansing, \$11.50; Grand Rapids, \$5.35; Bellevue, \$7.00; Mosherville, \$4.27; Mrs. Annie L. Horner, \$3.00; Ypsilanti, \$6.45; Climax, \$13.00; Mendon, \$3.50; Constantine, \$25.51; Homer, \$5.26; S. Vermonville, \$6.08; Penfield, \$1.00; Dearborn, \$16.25; Cooper, \$4.00; Grass Lake, \$15.00; St. Johns, \$2.50; De Witt, \$4.29; Morenci, \$4.80; Grand Rapids, East Charge, \$8.00; Hadley, \$17.00; Eaton Rapids, \$4.00; Flushing, \$6.50; Ovid, \$20.71; Groveland, \$2.60; Romeo, \$22.81; Lapur, \$19.40; Clarkston, \$7.92; Waconia, \$6.90; Grand Ledge, \$10.00; Trenton, \$9.00; Belleville, \$16.00; Pinckney, \$10.00; Pipestone, \$4.50; Tompkins, \$10.00; Springport, \$8.46; Dowagiac, Wayne Chapel, \$3.50; Dowagiac, \$8.50; Ionia, \$11.00; Sturgis, \$7.00; Florence, \$26.00. Total, 485.40

*Illinois.*—Danville, \$25.00; Carthage, \$12.00; Lebanon, to make Mrs. Susan Chamberlain and Mrs. Elizabeth Hughey, Life Members, \$40.00; to support Bible Reader, to be called Susan Chamberlain, \$30.00; and for Memberships, \$13.00; Cherry Valley, \$3.00; Mrs. J. R. Lemon, Freeport, \$2.00; Rockford, First Church, \$35.56; New Milford, \$12.50; Mendota, \$9.00; Roscoe, \$5.00; Abingdon, \$7.00; Kansas, Harmony Chapel, \$3.75; Marengo, \$10.87; Lebanon, \$5.00; Paxton, \$6.30; Belvidere, First Church, \$15.00; Donated for printing, by Mrs. J. F. Willing, \$13.00; Peoria, \$13.50; Altona, \$4.00; Manchester, \$1.75; Evanston, \$117.00; Chicago, Ada St. memberships, \$19.88; By Mrs. W. F. Stewart, for Support of Orphans, \$30.00; Chicago, Grace Church, \$11.85; Richmond, second instalment for orphan, Anna Potter, \$8.00; Litchfield, \$14.00; Young America, \$6.00; Ellison, \$3.25; Griggsville, \$3.00; Harvard, \$2.25; Eureka, \$20.00; Bloomington, \$22.21; Normal, \$5.00; Woodhull, \$13.10; Bloomington, First Church, \$31.80; Marshallia, \$4.35; Decatur, \$25.00; Mount Carmel, \$14.40; Plainfield, \$3.25. Total, 626.07

Total, \$1,726.90

**CORRECTIONS IN THE SEPT. REPORT.**—1. The \$30.00 from Fond du Lac, Wis., should be credited to Mrs. H. S. White, for the support of an orphan named Nancy H. White.

2. \$20.00 of the money credited to Roberts Park Church of Indianapolis, Ind., was paid by Mrs. Geo. Toucey for the purpose of making Mrs. Rev. F. C. Holliday Life Member of the Society.

Mrs. MYRA HITCHCOCK FOWLER, Treas.  
409 West Monroe St., Chicago, Ill.

#### ST. LOUIS BRANCH.

Missouri.—Central Church, St. Louis, \$12.65, \$12.65  
Iowa.—Mt. Algor, \$2.50, 2.50  
Minnesota.—Winona, \$10.85; St. Paul, Market St., 16.85  
\$6 00, 6  
Kansas.—Atchison, \$4.75, 4.75  
Total, \$36.75

Mrs. W. A. JONES, Treas.  
17 South 15th St.

#### CINCINNATI BRANCH.

Ohio.—Trinity, Cincinnati, \$72.00; Ashbury, Cincinnati, \$11.00; Christie, Cincinnati, \$62.16; York St., Cincinnati, \$40.00; St. Paul, Cincinnati, \$11.00; St. John, Cincinnati, \$38.51; Germania Society, Cincinnati, \$25.85; Wesleyan F. College, Cincinnati, \$12.00; Swan, \$3.50; Ironton, \$7.50; Hillsboro', \$37.20; Centerville, \$9.00; Shelby, \$7.00; Circleville, \$20.00; West Bedford, \$6.75; St. Paul, Toledo, \$6.65; St. Paul, Delaware, \$32.00; Mt. Pleasant (Ross Co.), \$5.50; Marion, \$26.05; Westerville, \$36.92; Chillicothe (Walnut Street), \$9.75; Kinderhook, \$6.00; New Lexington, \$7.00; Bucyrus, \$13.00; Greenville, \$9.50; Bissells, \$5.25; Piqua (Grace Church), \$6.40; South Henrietta, \$7.05; Lewis Chapel, \$10.00; Mount Vernon, \$12; Port Jefferson, \$8.35; Mansfield, 25.26; Kenton, \$40.00; Mt. Pleasant (Shelby Co.), \$3.00; Anna Station, \$10.00; Sidney, \$14.00; Sidney (German Church), \$3.00; West Jefferson, \$8.50; Bainbridge, \$5.30; Greenville, \$10.16; Amesville, \$8.00; Penfield, \$23.58; La Grange, Toledo, \$8.00; Quincy, \$600; Dry Run, \$5.25; Vincent Sabbath School, West Farmington, for Miss Thoburn, \$7.00. Total, \$741.94

Kentucky.—Covington (Mrs. S. A. Winston, \$10.00), \$11.00; Catlettsburg, \$14.00. Total, 25.00  
West Virginia.—Wheeling, \$35.00, 35.00

Total, \$801.94  
Miss. H. A. SMITH, Treas.  
68 West 7th St., Cin.

#### CENTRAL BRANCH.

Pennsylvania.—Sheakleyville, per Mrs. M. E. Perry, \$5.75; Hanover, per Mrs. J. E. Leib, \$7.75; Carlisle, per Mrs. J. D. Brown, \$9.50; Donation to the Orphanage at Bareilly, from Miss Carrie H. Wright, \$5.32; Providence, per Mrs. W. J. Judd, \$12.00; Pittsburg, Butler St. Ch., per Mrs. M. McElhany, memberships, \$22.00; also, Mrs. Margaret Jordan, Life Member, \$20.00; Stroudsburg, Mrs. C. A. Burrow, \$2.80; Meadville, per Mrs. Laffer, \$45.00; Media, per Mrs. D. Kulin, \$8.25; Phila. 12th St., per Mrs. Tompkins, \$1.00; Arch St., per Mrs. Cookman, \$6.00. Total, \$145.37

Delaware.—Wilmington, per Mrs. S. E. Allen, \$50.00; Merton; Mrs. J. E. Thomas, \$1.00. Total, 51.00

Total amount, \$196.87  
Mrs. A. W. RAND, Treas.  
2015 Spring Garden St.

#### THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

#### EDITORIAL CONTRIBUTORS:

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Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah* lix. 11.

VOL. III.

BOSTON, MARCH, 1872.

No. 9.

## LABOR FOR JESUS.

BY MRS. ANNIE HOWE THOMSON.

LABOR in the cause of Jesus,  
Christian brother, sister, work!  
Let no earthly pleasure please us,  
While the wiles of Satan lurk  
Wooing us from paths of duty,  
Calling us from things above.  
Deeds of bright, immortal beauty,  
Have their source in Jesus' love.

Labor for the love of Jesus;  
'Tis a gift of priceless worth;  
'Tis that precious love that frees us  
From each sinful tie of earth;  
Calms the swelling seas of sorrow,  
Soothes our griefs, and quells our fears;  
Points us to a bright to-morrow,  
Far beyond yon radiant spheres.

Labor in the hope that Jesus  
Doth accept the work we do:  
His the watchful eye that sees us  
Whereso'er our steps pursue;  
Where the skies of Affric quiver,  
Where the Andes rear their snow;  
By the Ganges mystic river,  
Christ doth with his children go.

Labor in the cause of Jesus;  
Soon life's toilsome years are past,  
Then, by soft and heavenly breezes,  
We'll be wafted home at last,  
In our arms our full sheaves bearing,  
Golden with the harvest's sun,  
And the welcome plaudit sharing,  
"Faithful servant, thou'st well done."

Delaware, O., Jan., 1872.

## BABYHOOD AMONG THE HINDOOS.

BY REV. J. W. WAUGH, D. D.

To begin at the beginning. In most Hindoo families, where abject poverty does not forbid it, a room is set apart as the birth-chamber; and to this room, whose walls first resound to the wail of the new-born infant, the expectant mother repairs as the time approaches when another

human being is to be added to the race. Care is taken by many to place the skull of a cow, long dead, smeared or painted with red lead, near the main entrance to the house, with a view to warding off all danger, and especially in the hope of attaining the object of their greatest desire,—the advent of a male child into the family,—and thus avoid what is usually looked upon as a serious misfortune, if not disgrace, the birth of a female child,—the entrance upon life in that family of an innocent little girl!

And now, as to some of the reasons why the birth of a girl-baby is regarded as an almost unmitigated evil,—a curse from the unpropitious gods. It is not, as is often foolishly, perhaps ignorantly, if not wickedly, stated, because of the natural hardness or cruelty of the heathen father's or mother's heart, that so many female infants are cut off in the first hour of life, and are supposed during that brief hour appropriately to voice the plaintive strain,—

"To the all-engulfing tomb  
Quick I hastened from the womb;  
Scarce the dawn of life began,  
Ere I measured out my span.  
I no smiling pleasures knew,  
I no gay delights could view;  
Joyless sojourner was I,  
Only born to weep and die."

It is not true that heathen parents do not love their children, both male and female. It is a libel on humanity to say that even heathen fathers and mothers can bear for a single hour the piteous wail of an infant born to them; lift its frail form and press it to their breasts, or feel the sweet breath upon their cheek, as the lungs first begin their life-work, without loving the young life just given them. In this they must and they do obey our common nature's behest; but see how heathenism, horrid, corrupting heathenism, steps in here at the very threshold of a new life, and so warps and distorts the views of these lov-

ing parents that it would seem as if a very demon takes possession of their hearts, and urges them on to the accomplishment of at once one of the foulest and most common crimes beneath the sun.

To the mind of the Hindoo there appear many reasons why it should be an occasion of joy only when the announcement is made that a *man-child* is born into the world, reasons tenfold more potent than those which have affected to gladness the heart of many a Christian parent on the advent of a boy-baby, or sent a pang of regret to that heart as the word was whispered, "It is a little girl."

In the first and most material point of view, a son can support his parents in their advanced years, — during the helplessness of old age, — in a way that a daughter cannot do; for if she is not married in childhood, she is always a burden at home, or a disgrace abroad in the city, unable or unwilling to assist father or mother; and if married, her duties are to her husband's and her own, not to her father's family. A son is bound to assist, if himself in receipt of wages or salary, every member of his father's family; if a merchant or farmer, part of his income or produce goes to those who are either unemployed or unable to earn a livelihood. Such a reason as this would not be deemed without weight in Christian America, as we happen to know, and in a land where millions live "from hand to mouth," it is almost omnipotent.

Again: look at the expense necessary to insure an eligible match for the daughter, — the dower and the cost of marriage festivities, — and learn how unreasonable it is to ask the man who receives only enough each year to feed and clothe himself and family, to welcome the coming of still another and another daughter, when the marriage of each he well knows will inevitably sink him hopelessly in debt for years, and perhaps for life. I do not speak now of the almost fabulous sums at times lavished by more wealthy parents on the marriage of their daughters, but of the hard cash actually necessary to secure them a respectable settlement in life; and if they fail in this, disgrace, unutterable disgrace, awaits them. I have known a father to borrow money at seventy-five per cent per annum, in order to secure what would be deemed a very moderate dower, and

thus burden himself with a very millstone of debt rather than become a *marked* man in his *caste*, for having failed to secure such an outfit as would save his daughter from a life of slavery or infamy, and himself and family from social ostracism.

And while the marriage of a daughter is necessarily attended with this great expense, the marriage of a son, besides being comparatively inexpensive, usually brings into the family as the outfit of the bride (the daughter-in-law), a goodly showing of property, it may be even a house, clothing, cooking utensils, jewelry and a certain amount of gold or silver coin, with food and sweetmeats for feasting sumptuously through an entire week.

Then again, the father or mother who has not the satisfaction, the consolation, of looking forward to the hour when his or her body shall be laid upon the funeral pyre, to be burned to ashes, with the confidence that a *son* shall honor the dead parent in firing that pile with his own hand, is indeed wretched. Many a Hindoo father has waited in an agony of suspense, on the birth of a child, till the announcement of sex was made, and his heart has sunk within him when he learned that the chances for his mortal remains to be honored at the hand of a son were against him, and the hopes of a better entrance upon and passage through the next sphere of existence, — the next transmigration, — were in vain. Call this ignorance, call it superstition or besotted heathenism, still this is the faith which the poor Hindoo has been taught; in it he trusts, and by it he is moved as powerfully as any Christian parent by the light and strength of his superior faith.

We must look at these reasons, and at this whole matter, in the light in which Hindoo parents see it, if we would not misunderstand their motives, — if we would judge them aright; and then, having learned how far their unholy faith has led them astray from God and happiness, we should feel within us the movings of an earnest desire to go and teach them a better way.

---

Saviour, we weary not, working with thee:  
As hard as thine our lot can never be;  
So let us labor on, working with thee  
Till earth to thee is won, from sin set free.



KEEP THE FIRE BURNING.

BY MRS. ANNIE R. GRACEY.

"THE fire shall ever be burning upon the altar, it shall never go out."

A prophet of one of the Indian tribes once sent word to a missionary that he must never suffer the fire to go out in his lodge. "Summer or winter, day or night, in the storm or in the calm, remember that the life in your body and the fire in your lodge are the same. If you suffer your fire to go out, that moment life will be at an end," said the savage.

We read of the ancient fire-worshippers, the Parsees, that on the mountain-tops they erected altars on which they built their fire, and daily supplied it with fuel from generation to generation, and from age to age. It was never allowed to go out, but was a perpetual burnt offering, so that all over their vast country these little fires were constantly burning.

A somewhat different, but similarly suggestive custom, obtains among a certain class of Brahmins in India, when invested with the sacred thread, a ceremony which takes place with children about eight years of age. A fire is then kindled which is never allowed to go out, but is used at the wedding, in all the burnt offerings, and from which finally his survivors kindle his funeral pyre.

The command of Moses and the thought of the heathen are to us full of suggestion. They remind us of the need there is of unflagging energy, of unwasting zeal in our Master's work. Some three years ago, when our society was organized, it was a little fire kindled; but for a time how small and feeble the flame; how difficult it seemed to get up the necessary amount of friction to produce a flame. Yet, here and there, the work was going on, the genial and quiet influence of the Holy Spirit was breaking the flint, and soon warmth was communicated from heart to heart, until now, the little offering has been accepted, and all over our country the fire is burning, and the women of our church, warmed at the hearth-stone are sending afar the "glad tidings."

In town and village, in city and country, from the Atlantic to the Pacific, from the Lakes to the Gulf, the flame has spread and is quickening into

new life many a heart that quietly longed for something to do in the great vineyard.

May we ever keep it burning here upon our altars, that heat and warmth and life may go from us to Japan, where it is said that the condition of women is so low and hopeless; and to Burmah, where girls from their earliest years are familiar with every kind of vice; and to China and India, where so many of our sex are without spiritual life or light. While so many human hearts are unblest with the same warmth and power that has been kindled upon our altars, should we not with all earnestness watch the embers lest they go out entirely?

How gloomy would we be amid earth's changes and trials, how cheerless and hopeless would be the present, and how forbidding the "beyond," if the fire of the Holy Spirit should cease to burn in our hearts! Yet there are many who have it not, and never will, perhaps, know of the kindlings of God's love unless the flame goes from us.

We are told by those who have made research amongst the peoples of the world, of rude races who knew not how to kindle fire by friction; and who, if by chance the fires were all extinguished within their tribe, would travel many miles to kindle their torches at the fire of some neighboring people.

How like, often, is the physical and the spiritual. How many there are who have lost the spiritual fire, and know not how to rekindle the blaze in their homes or in their hearts, and worse than that, know not where to go to relight their extinguished torches! they "sit in darkness and in the region of death."

O, sisters! let us send more and yet more "torch bearers" from our midst till a great light shall "arise upon the Gentiles."

"Come, Holy Ghost, our souls inspire  
And lighten with celestial fire:  
Thou the Anointing Spirit art  
Who dost thy seven-fold gifts impart:  
Thy blessed unction from above  
Is comfort, life, and fire of love."

WOMAN'S MISSIONARY WORK IN FOO-CHOW, CHINA.

FROM A LETTER BY MRS. S. MOORE SITES.

THE Methodist Mission in Foochow has but one school for girls, that is our Boarding School.

We have at present twenty-eight pupils. Several new ones were expected to enter after the summer vacation; but owing to the troublesome times, we thought best to postpone their coming until there is a more settled state of feeling among the people.

We have never employed more than one native teacher in the school; but if the number of our pupils should be increased to thirty-five or forty, as we had expected it would be this fall, it will be necessary to employ two native teachers.

We made a hopeful beginning in sending out native women as Bible readers; when the cloud now resting upon our church has passed over, we shall know better how this department of our work prospers.

We have not the term "Orphans" in connection with our work. Twenty of our boarding school girls were foundlings,—cast-away infants, which, no doubt, would have been drowned at their birth, had not the asylum offered by our mission, rescued them. They are all between the ages of seven and thirteen. They recognize no parents or friends but the missionaries. They were gradually, according to their ages, transferred from the Foundling Asylum to the school. Six of the smallest, only, began to learn characters last June. Last Friday (review day) three of these six, repeated to me off the book every one of the large characters of the "Three character classes," without being once prompted. The other three had it nearly perfect. They were all taught the Lord's prayer and the ten commandments as soon as they could speak; and they learned hymns from hearing others sing before they knew a character, just as our little two years' old Ruthie sings "Happy Land," while she does not know when her book is right end uppermost.

We do not object to receiving children with bound feet, but only one of our present number has been thus maimed.

Every morning at nine o'clock, I have prayers with the school, each girl reading a verse of Scripture in turn, until we have read a chapter. Any of the larger girls will lead in prayer if I ask them to. After prayers, study and recitations begin, and continue until noon, then dinner, then sewing for an hour,—usually making their own clothes. At two P. M., study and

recitations again until four o'clock, when, after prayers, they disperse to the various work assigned them, sweeping, scrubbing, washing, cleaning windows, and usually a majority to play. The matron does the cooking, and takes care of the little ones. Their school books are the Bible, and other Christian books, a very nice geography with atlas combined, a primary arithmetic and a primary astronomy. Considerable attention is also given to their writing. All being taught, in their own language,—books having been translated by missionaries.

We read of the work of your society with much interest; and pray that God's blessing may be upon your efforts for the elevation of this poor, superstitious, dark-minded people; and that, ere long, our Holy Bible and the religion of Jesus may be accepted by all classes of the Chinese, bringing, "Peace on earth, and good will to men."

#### THE GOOD SAMARITAN PHASE OF MISSIONARY WORK.

EXTRACT FROM A LETTER FROM MRS. PARKER.

IN the afternoon we started for Babukhera, where our camp had gone the day before. We stopped in Joa and found our people nearly all sick. We gave them medicines and went on towards Babukhera. We found sick people all the way along, and saw by the appearance of the fields that there was no one to work. When we drove into Babukhera, it seemed like a deserted town,—not a person in the street where we usually see numbers of people; no one to make a salaam, even, till we reached the Christian part of the town, and then only one or two persons beside our servants. It seemed sad, dreary and desolate enough. It was nearly dark when we got here, and we were very tired; so we only went to those near, and gave out medicines. Yesterday morning, early, Mr. Parker went all over the village giving medicines to every one who would take them, and nearly all were glad to take anything. Every house seemed full of sick ones, and those able to be about looked fearfully. There is dreadful suffering among all classes. No one to grind the wheat; no one to cook; no one to care for the sick; little babies crying, their mothers dead or sick; so there was no

one to care for them. One little thing died yesterday, — its mother died some days since, and its father was very ill. The people have not got their *resais* made up, as this sickness has been about three months; so they suffer extremely with the cold at night.

The village, never particularly clean, is terribly filthy, and the houses (some of them) are fearful to go into. I could not go half round, and had to come home and let Mr. Parker do the doctoring. There have not been well ones enough to bury or burn the dead, so they are thrown out anywhere. I cannot give you any idea of the state of things here. This village is only one out of hundreds; nearly one hundred people have died in this place. One young Christian woman, who was married a few months ago, died the week before we came. Zahur-ul-Haqq happened to be here, or else I fear she would have had no burial.

About two o'clock we called together all who could come for service in the chapel. The people who came, were more than half people who came with us. It was rather a gloomy service, I assure you. After this, we started around the village again with medicines, and worked for the sick until after dark. I think I never spent so sad a Sabbath. The sight of such suffering, and the knowledge that so many were dying all unprepared, was painful in the extreme. This morning we went around again, — and a great many sick ones were brought here. One of our Christian women has just come, and is sitting by me. Her mother and both her daughters have died, and she has been sick; and is entirely blind. Poor woman! how my heart aches for her! She was one of the first in the village to become a Christian. She is so utterly cast down, I know not what to say to her. It is hard for us always to trust God; and this poor woman thinks the Lord has surely forsaken her, and comes to me as her last hope for help.

After I finished writing you on Monday, we were all busy until late in the evening attending to the sick. Brother Mansell said he had never seen anything like it before. The suffering and misery was beyond all description, and when we went to bed, we could not sleep, thinking of all this wretchedness.

One poor woman, very sick, was lying on a

charpoy (bed), which was broken, so that her head was lying on the bamboos, and her body was dangling about as best it could. Mr. Parker asked why they did not fix the charpoy; the reply was "kouu kare" (who will do it)? That is, it, — all are sick, weak and helpless.

November 13th, 1871.

#### LETTER FROM KIU KIANG, CHINA.

[The following letter from Mrs. Lucy H. Ing, addressed to Mrs. Prescott, will be of interest as the first communication published from Kiu Kiang.]

WE arrived at Kiu Kiang Oct. 15th, glad to be at the end of our journey, and well pleased with this part of China. In a week we were established in one corner of the mission building, and in less than two weeks were taking lessons daily in Chinese. The building which the society has provided for its missionaries here, is a large comfortable, foreign-built house, located in the edge of the concession, and adjoining a Chinese street. On the first floor are a nice chapel, school-room, boys' rooms, study, etc. Kiu Kiang, one of the open ports on this mighty river, is four hundred and fifty, not one thousand miles from the sea as is often given in notices from the mission rooms. It is in the midst of a beautiful country and acknowledged a healthy locality; one range of mountains, only nine miles south, gives us the pure mountain air, and affords an occasional retreat from the heat of the valley. The city wall is about four and a half miles in circuit; one of the busiest streets is outside the walls. The population is variously estimated, — the natives say about one hundred thousand.

The foreign community is very pleasant, numbering last winter about fifty, including seven ladies and eleven children. The buildings of the concession and the bund make a fine appearance from the river, which is almost daily traversed by steamers, there being two lines, — American and English. There is only one open port above this on the river, — Hankow, one hundred and fifty miles distant. The pretty English church here is not used; the only regular service is in Chinese.

At present we have one student helper. The daily preaching in the chapels here and in the city is well attended. A school was commenced in March, the number of pupils varying from six

to sixteen; it has been discontinued, however. The people daily buy books, and a large number have been distributed the past year. I suppose there is a dislike to missionary work among the officers; but we have seen only kindness, nothing having occurred to remind us we are in an enemy's country. We go in any part of the city or the country without fear; how long this may continue, of course we do not know. All the women here have compressed feet; even the poor beggar hobbles about on her small feet, with a staff in her hand; very few of the girls are taught to read. It is said there is one woman in the city who can read well, but she is almost dead from opium smoking. The ignorance of the teachers is very great of everything pertaining to the outside world, and indeed, of their own country, although they may know thousands of characters. One of them told us yesterday that the earth is flat, and all below is water, into which the sun sinks every night. Even the good old missionary hymn has been arranged to suit the very limited geographical knowledge of this people; and I'm not certain that "Mongolia, Cochin China, Japan and India," convey a more definite idea to the Chinese than, "Greenland, Africa and India" (the former being used in the hymn-book); for a few days since a teacher said he knew nothing of those countries, and he had studied characters twenty-one years, and been engaged in teaching nine years.

Our hearts have been made very sad the past month by the knowledge that our helper in whom we have had so much confidence is an habitual opium smoker. When found by one of the mission reclining on a bed in one of the opium shops, and beginning to smoke, he sprang to his feet and commenced to excuse himself, saying he was ill, as he was really; but stopping short in the sentence, said, "very bad, very bad." The next day, Sabbath, he was found in another miserable shop at quite a distance from his room, which is in this building; but he said he had gone to see a friend. He would not confess that he had used opium except that *once*; although there is the most abundant evidence that he has been in the habit of smoking for a long time. Much to our grief he does not seem penitent for his fault, although he wept at the thought of leaving the church. He withdrew from the church rather than have a

trial. The number of opium shops here is very large, said to be some six hundred, and there are very many who use the drug.

We receive the HEATHEN WOMAN'S FRIEND, and read in that and other papers of the increasing interest in missions which is being manifested at the present time. Missionaries, native helpers and Christians need the *prayers* of Christians at home. I have given you a few items with regard to our location and work here, which may perhaps increase your interest in this portion of China. I should have said there is a small church organization of three members and two probationers; there are three others, members of the church in Hankow, who attend services faithfully, but have not united with the church here.

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## HEATHEN WOMAN'S FRIEND.

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BOSTON, MARCH, 1872.

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### ARRIVAL OF MISSIONARIES.

WE are glad and grateful to be able to tell our readers of the arrival in port of all our outward bound missionaries. Mrs. Parker writes from Moradabad, under date of December 19th:

"When I came home from my city work this morning, I found that a telegram had come, announcing the safe arrival of the missionaries in Bombay, all well. How thankful we are for this!"

A private letter received from Miss Brown, advises us that the China missionaries reached Shanghai December 8th, after a pleasant voyage of about six weeks from San Francisco. They were all well, and were to continue their journey to Foochow without delay. They were very cordially received in Shanghai by the Rev. Mr. and Mrs. Lambuth, missionaries of the Church South.

May the prosperous journeys of both parties prove auspicious of future success!

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### "ALL THINGS ARE YOURS."

AMONG the beautiful creations of antiquity, is the story of the gift of Jupiter to the daughter of Melisseus, king of Crete, — the fabled horn of the goat Amalthea, endowed with the wonder-



ful power of the being filled with whatever the possessor desired. It was a gift worthy of a god. Throughout the ages, this cornucopia, this horn of plenty, with its overflowing treasures has been a favorite subject for the poet's pen and painter's pencil. There is something pathetic in the stray gleams of truth darting across the gloom of the pagan world, in the partial glimpses of things unknown to mortal sense. This gift, with its glorious possibilities satisfying all the wishes of the hungry human heart, was a priceless possession.

Is there no such gift now to be hoped for by the sons of man? Has this horn of classic beauty no counterpart in our spiritual world? Yes, truly. "Our rock is not as their rock," and the gift that enriched the Cretan princesses may now be the heritage of every child of God.

"For all things are yours; . . . the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's."

The Master saith, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. The heart in which Christ abides has, then, the power to have its desires granted. It can be filled with the blessings it craves. If the words of Christ abide in us so that our will is in harmony with God's will, "all things whatsoever we shall ask in prayer, believing, we shall receive."

We need not envy the Cretan daughters. Ours is a richer privilege. "Whatsoever we ask, we receive of Him because we keep His commandments, and do those things which are pleasing in His sight." Let us rise to the height of this great thought. Let not the receptacle be empty for want of wishes and prayers. "According to thy faith, is the royal measure of blessing bestowed. It depends upon ourselves whether the kingly gift is half empty, or overflowing with rich abundance. Let not the daughters of India and China suffer for the want of the treasures of this horn of plenty. Let not the noble women who have consecrated their lives to service in a land of idols faint and fail because our wishes are faint and our prayers are few. Give freely your time, your thoughts, your prayers, and it shall be given to you, "good measure, pressed down, shaken together and running over."

"Ask, and ye shall receive, that your joy may be full."

J. M. O.

#### OUR MOTIVE.

WHILE we as women may have our sympathies stirred and our hearts touched by the story of woman's degradation and woman's sorrow in Heathen lands, or our motherly hearts may weep over the slaughter of the innocents of our own sex in those regions of darkness and of the shadow of death, we would not that that should be the motive power to move our benevolence or to stimulate us to effort in their behalf.

But let us, while we realize the darkness of woman's life, —

"Without one ray of gospel light,"

realize also, that the Light of Life which has brought to us all of blessing, of joy, and of peace; which has given us happy homes, made precious by loving friends, social and Christian relations to aid us in mental culture and in religious progress, places upon us also a proportionate responsibility; and, though we would fain excuse ourselves, God requires this work at our hands.

Our Lord, when he bade the woman of Samaria drink of the waters of everlasting life, also bade her go and call her friends and neighbors that they might share His blessed teachings.

As Christ, taking the bread, blessed and brake, and gave to the disciples, and they to the multitude, until all were fed, so God has given the blessed word of life to the English speaking nations of the globe, and we must distribute to all nations and kindred and tribes, until the whole world shall have heard the glad tidings; and while we as individuals, may hesitate, and perhaps draw back because we can bring no great talent to the service, or because our gifts of labor or of means seem to us so small, we forget that our Saviour can make the morsel of bread which he has placed in our hands, to become the loaves which shall feed the perishing thousands.

Then let the love of Christ constrain us more than any other consideration to consecrate our time and labor and money to this service, that we may from among those benighted women in heathen lands, win precious souls to deck His crown.

M. H. CRANE.

Newark, N. J.

**"REAL INDIA SHAWLS."**

AGAIN and again have we heard remarks like these, Oh, how I wish I could afford to buy a real India shawl! "My highest ambition is to possess an India shawl," said a lady to us the other day. The very fact that they are so costly makes them an object of interest, and we were glad to read a short time ago an account of the manufacture of real India shawls.

"The shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half yard. Each piece, even the smallest, forms a complete bit of the pattern; and the right side, being the under one in the frame on which it is woven, is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together, that it is impossible to find the joining. Is there not an encouraging lesson for us here, for those whose highest ambition on earth to-day is to save souls, — the souls of the women of India? and may we not take encouragement, we who are giving the smallest piece to the making up of the great fabric, if we only speak a few words to those who are doing so much on this line, or procure a few subscriptions for the *HEATHEN WOMAN'S FRIEND*, or in some way strive to awaken a friend to an interest in the Christ-like work of redeeming India? Oh, how soon the forms that now wrap about them the costly 'India shawl' will be laid aside! and would not there come a joy to the bed of sickness and death that the highest ambition in life and health had been to use time, talents, money, influence, lips, pen, ALL for Jesus? And at last on the banks of the river of life to meet spirits that have come up from India's coral strand, and to have Jesus tell us then 'it was through your instrumentality that this soul washed her garments white in my blood'? Oh, let us be admonished as again and again our eye rests on the beautiful shawls that elicit the exclamation, 'How beautiful! how costly!' to make haste to do something towards helping others to procure the imperishable robe of Christ's righteousness."

"How beauteous are the garments  
The bride of Christ doth wear;  
He adorns her with his presence  
And feeds her with his care,

He decks her with rich jewels,  
And crowns her with his love,  
And by his mighty power  
He'll bear her safe above."

MARGARET BOTTOME.

MISS S. E. HASWELL, connected with the Burmah mission, is at present in this country, partly on account of poor health; and partly for the purpose of meeting the ladies of the Baptist churches with reference to permanent organizations, to assist in the education and elevation of Burmese women and girls. She has had in successful operation a boarding school for girls, in Maulmain, since 1867. It now numbers over thirty pupils, and is a great power for good in that country, where children, it is said, are familiar with every form of vice from their earliest years, and where the parents are so indifferent to the education of girls. This school has so increased recently, that it is imperative that a new and more commodious building be provided, combining advantages for both boarding and day pupils. Miss Haswell is at present soliciting subscriptions for this worthy object, and has the full indorsement of all the missionaries in Burmah, as well as that of the Baptist Board of Missions.

She is at present in the city of Philadelphia, interesting the ladies in her project. At the last monthly meeting of the Executive Committee of the Philadelphia branch of our society, she was present, and gave a short talk about her work, in which we all were much interested.

A. R. G.

WITH deep sorrow does the New-England Branch of the W. F. M. S. mourn the death of one of its most earnest, interested members, Mrs. Rev. Dr. L. R. Thayer, whom God has just called home to rest. She will be kindly remembered by the ladies of the West, as well as those of the East, as the earnest and efficient secretary of the Ladies' Centenary Association in 1866. Ever active in work for the church of Christ, she cordially gave her influence and coöperation to the society. Her interest in it increased as her earth-life neared its close. But two weeks before her death, almost against the judgment of her friends, she opened her house for a missionary tea-meeting, herself arranging for the

entertainment of her guests; and when her voice was almost hushed, the last word she uttered was "India."

May God help each one of us to work so faithfully and gladly that our record may, like this one, sweetly glorify Him.

H. M. W.

WE have already published a full account of the royal gift to our work in India, but we cannot forbear adding the following, taken from the Delhi Gazette. It must inspire us at home to do our utmost, when we see how earnestly the missionaries themselves are working to secure assistance, instead of waiting for it all to be sent from America. Our opportunity to help will soon come, and let us not fall behind the heathen in our willingness to give.

HIS HIGHNESS THE NAWAB OF RAMPORE  
AND THE BAREILLY HOSPITAL FOR  
NATIVE WOMEN.

"Honor to whom honor is due." With a view to making a public acknowledgment of the very commendable beneficence of His Highness Nawab Mahomed Kulh Ali Khan Bahadur, of Rampore, and also having a desire to enlist the interest and secure the aid of our friends towards the erection of buildings for a hospital and medical school for the women of Rohileund, we publish the following information:—

The American Missionaries of Bareilly having a desire to establish a hospital and medical school in connection with the female orphanage under their care, recently visited His Highness, the Nawab of Rampore for the purpose of trying to obtain, either by purchase or exchange, his Bareilly estate, it being a very valuable, and in every respect the most suitable site for such an institution. From a brief representation of the enterprise, His Highness gave no opportunity for negotiation, but from a prompt appreciation of the humane character of the project, he at once presented the estate as a free gift. Any eulogium which we can offer will be but a feeble recognition of this liberal-minded munificence of His Highness. There are, in these days of reform, many distinguished natives in India (the Maharajahs of Balram-pore and Jeypore, and the Maharanee of Cassim Bazar and others), whose names are deserving of high honors on account of their philanthropy; but His Highness, the Nawab of Rampore, has now especially merited the honor and esteem of every philanthropist in Hindoostan, for this first valuable contribution towards the establishment of the first hospital and medical school in India, exclusively for native women; what a noble contrast is this magnanimous act of this native prince in these days of vile assassins and fanatic rebels!

We trust that this most praiseworthy liberality of His Highness, may be taken as a pattern of honor by many

other gentlemen of rank and wealth, by their generously aiding the establishment of so desirable an institution.

We know of no scheme in India that promises so much towards the alleviation of suffering and death as this hospital and medical school for native women and children. The following is a brief account of the steps already taken in the enterprise.

In September, 1869, the Woman's Foreign Missionary Society of the United States, sent out to India, Miss Clara A. Swain, M. D., a graduate of the Philadelphia Woman's Medical College, to take charge of the medical school in the female orphanage at Bareilly, and to practise medicine in the *zenanas* of the city. She arrived in January, 1870, being the first medical lady in India.

She commenced her work with a class of fourteen English-speaking girls of the orphanage, and three married women. Her class has made very encouraging progress in the several branches of medicine, and also had some experience among the sick by accompanying Miss Swain in her visits to patients in the city, and among those who come to the bungalow for medicine.

It is expected that this class will be ready to graduate within one year, and then another class from the second class of the orphanage school will be immediately formed; and employment will be given to the graduated girls wherever their services may be required. They will be employed as teachers in *zenanas*, and also attend the sick of their sex as they may have opportunity.

In view of the large number of girls (150) in the orphanage, this medical school will be a permanent institution, and in view of the thorough education these girls receive in the orphanage school before taking up the study of medicine, their success and usefulness is quite certain.

In addition to Miss Swain's work in her medical school she has had an extensive practice in the *zenanas* of the city, and also among the poorer classes of native women and children who have come to her for treatment. During the past year, 1870, she made 250 professional visits in the city, and treated 1,225 patients at her bungalow.

In consequence of the large number of sick constantly coming to the bungalow for medicine, a large hospital and dispensary have become a pressing necessity. With proper hospital buildings, not only the present number of patients could be cared for with much greater ease and efficiency, but many other suffering women in adjacent cities and villages would gladly avail themselves of such provisions for their relief.

During the past year, several native ladies from distant villages would have come and remained for treatment, had there been proper *purdah* accommodations for them and their servants.

This being the first hospital and medical school in India exclusively for native women, it is very desirable that all who are in sympathy with the suffering, unite and promptly furnish the funds necessary to bring it to a successful completion. Let all native and European ladies and gentlemen who would aid in the amelioration of the condition of the women of India, come forward with a generous assistance, and make this institution one worthy of an advancing and liberal people.

The following prospectus shows the contemplated arrangements of the hospital buildings, and the amount necessary for their erection.

D. W. THOMAS,  
Missionary.

Bareilly, 18th December, 1871.

PROSPECTUS OF THE HOSPITAL AND MEDICAL  
SCHOOL FOR NATIVE WOMEN AT BAREILLY.

It is proposed by the American Missionaries of the Methodist Episcopal Church of Bareilly, to establish a hospital and dispensary for native women, believing that such an institution is greatly needed, and, if properly conducted, will result in much good.

It is their intention to erect the buildings as far as possible in native style, in order to secure the strictest seclusion to native women of all classes and castes. In all the arrangements, due reference will be had to the comfort and convenience of all, and a proper respect to their rights and customs will be observed.

In connection with the hospital, it is designed to make permanent arrangements and accommodations for the instruction of a class of native girls, or women, in the science of medicine by which every facility necessary for their instruction may be provided.

The institution will be entirely under the supervision of medical ladies.

His Highness, the Nawab of Rampore has generously given for this purpose the large and valuable estate adjoining the mission premises, thus showing his high appreciation of the enterprise. In this munificent gift of His Highness, a site at once convenient and retired has been secured, affording ample room for necessary buildings.

The sum of seventy-five thousand rupees (75,000) will be required to erect suitable buildings, and enclose the grounds, and this sum is respectfully solicited from our friends in India.

Friends contributing towards the above-mentioned object, will please send the amount of their contributions to Rev. D. W. Thomas, or Miss Swain, M. D., at Bareilly, and the names of all contributors with the amounts contributed will be promptly published in the public journals.

THE Lord Bishop of Calcutta, on the occasion of distributing the prizes to the boys of the Canning College, remarked that the country cannot be regenerated without female education. We fully agree with His Lordship that female education is one of the essential elements of national progress. Indian ladies can be educated by no other means than by sending female teachers to the *zenana*. We often hear it said that the time has not yet arrived for introducing into this province female education in any shape whatever. We should like to know when the time would come. Those who object to any attempt being made at present for improving the females of the province should remember that the instruction which is given in the schools of Oadh would produce no beneficial results, till an active effort is made to communicate knowledge to the females of the province. — *Lucknow Times*.

Children's Corner.

LETTER FROM A LITTLE MISSIONARY GIRL  
TO LITTLE HOME WORKERS.

I AM only a little girl, just nine years old. Of course I can't write so nicely as "Aunt Bella," who writes such beautiful letters from India. But I would like to tell the *little people* who read the *Children's Corner* in their mamma's paper some of the talk I heard this morning.

We have a boarding school of twenty-seven Chinese girls. At nine o'clock mamma and I went in school to have morning prayers with the girls. Mamma carried a pretty, bright-colored picture of Adam and Eve being driven out of the garden of Eden. As soon as we entered the school-room, Po Ong's eye caught sight of the picture; and she exclaimed, "Oh, there is Adam and Eve!" Li Ming said: "What do they hang their heads down so for?" And Ngung Sëung answered: "Because they are so sad. God is driving them out of the beautiful garden." Swoi King said: "Oh, it is a beautiful garden. See the bright flowers; and back among the bushes I can see a century plant." King Hong said: "Eve is whiter than Adam, and not near so tall. But why haven't they *clothes* on?" Po Ong answered: "There were no tailors then, and no clothes. How could they have clothes? Don't you remember they sewed fig-leaves together and made themselves aprons." Li Ming said: "Their aprons are not made of leaves; it is the skin of some animal. But how pretty Eve is; see her handsome, long hair!" Mamma then told them she had a nice story for them, if they would stop talking and sit quietly. Then they were all very still, and mamma asked Ngung Sëung to read the story so that all might hear. It was a translation into Chinese of the story of the creation, and the sin of Adam and Eve.

Mamma left the picture with them, and promised them for to-morrow morning a new story, and a picture of Adam and Eve's children.

ANNA BELLA SITES.

Foochow, China, Nov. 30, 1871.

THE CHINESE CHILDREN AND THE IDOL.

Their parents were dead, and they were left to the care of their aunt and grandmother. Their



aunt had a wooden idol in her house, which they all worshipped. The little boy's name was San, and his sister's name was Kim. They were sent to a mission school. The teacher of the school wanted to show these children the folly of praying to a dumb idol.

One day she gave them a beautiful flower to smell. They were delighted with its fragrance. Then she held out some fruit to them. It had a bad smell — so bad that they turned away from it. Then she said she did not think their idol could tell the difference between the smell of flowers and that of fruit. She then took a large needle and asked the children to let her stick it into their arms. They instantly drew back and said, "O, no, ma'am; it will hurt us." Then she said she did not think it would hurt their idol to stick it into him. As they were going home, San told his sister that he was going to try if it was true what the teacher had said. He wanted to find out whether their idol did know anything. His sister was afraid some dreadful thing would happen to him, and she tried to persuade him to give it up. But San said he was determined to try. So, when they reached home, they went into the room where the idol was. It was fastened to a shelf against a wall. They pushed the table under it. Then San stood on the table and held the flower to the idol, but he took no notice of it. Then he held the decayed fruit to his nose, but he never moved his head, or showed the least sign of displeasure.

"Well," said San, "he does not know any thing about smelling; let's try if he has any feeling."

Then he found a sharp iron like a skewer. Kim was frightened when she saw her brother go up to the idol with it in his hand. San grasped the iron and stuck it into one of his cheeks. There was no cry, no blood.

"The teacher is right!" said San; "he does not know anything."

Then he saw how foolish it was to put such a stupid block in the place of God. He determined not to worship him any more. He persuaded his aunt and grandmother to do the same, and they all at last became Christians, and had no other God but the Lord.

— San Francisco Spectator.

## FEBRUARY HOLIDAYS IN INDIA.

THE Hindoos celebrate the last days of February and the three first of March as the Hollee festival. Its origin is said to be on this wise. A certain man had a sister who was a monster and killer of children, and who troubled many people. He also had a son whose name was Prahlad. This son was a worshipper of Ram, but the father was this god's greatest enemy, and was highly displeased at his son's devotion. His sister Douda, the monster, said to him one day, "You make a pile of wood and I will take Prahlad in my lap and sit on the pile; when I am seated you must set fire to the pile; I will escape and Prahlad will be destroyed." The plan was carried out, but, contrary to her expectations, she was consumed and Prahlad was saved, doubtless through the aid of Ram. Ever since this event the people have held this festival in its commemoration. Upon the great day of the festival they have pooja in the morning and make bonfires at midnight. At this hour they march round their fires seven times with ears of barley-corn in their hands, which they afterward throw into the fire. The next day they throw a red powder over each other, and have great feasting and rejoicing. Friends visit each other and exchange congratulations that they are all alive to witness another Hollee festival.

— Six Years in India.

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States; Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

Marlboro', Vt.	Cor. Secretary	Members	Sub. W.H.F.
Staffordville, Ct.	Mrs. M. S. Chapman,	12	15
	Mrs. Lucy Winchester,	19	8
	Mrs. W. F. Warren,	Cor. Sec.	

## NORTHWESTERN BRANCH.

	Cor. Secretary.	Members.	Sub. W. H. F.
Oregon, Ill.	Mrs. J. E. Hitt,	64	20
Stillman, Ill.	Mrs. Sarah Smith,	19	10
Winchester, Ill.	Miss Nellie Roberts,	24	3
Pekin, Ill.	Mrs. M. E. Dugger,	34	14
Millford, Mich.	Mrs. T. B. Fox,	14	28
Free Church, Mich.	Mrs. John Rooke,	17	11
Williamsburg, Mich.	Mrs. William Holmes,	14	9
Unadilla, Mich.	Mrs. Janet Watts,	12	9
Lima, Mich.	Mrs. M. J. Rockwell,	10	12
Oakville, Mich.	Mrs. Dr. S. A. Newcomb,	13	14
Brighton, Mich.	Miss Amelia Foote,	22	7
New Hudson, Mich.	Mrs. M. B. Wilsey,	20	18

JENNIE F. WILLING, Cor. Sec.

## RECEIPTS OF THE W. F. M. SOCIETY.

## NEW ENGLAND BRANCH.

JAN. 1ST TO FEB. 1ST, 1872.

Maine. — Wilton, Mrs. R. B. Fuller, \$1.00; Miss Hannah W. Eaton, \$1.00. Total,	\$2.00
Vermont. — Putney Aux'y, through Mrs. J. C. Bolster, \$14.00; Newport Aux'y, thro' Mrs. G. S. Kelsea, \$2.00. Total,	16.00
Massachusetts. — Boston, Bromfield St. Church Aux'y, thro' Miss S. F. Haskell, \$12.00; mite boxes of Walter H. and Florence G. Russell, \$7.31; Boston Highlands, Winthrop St. Church Aux'y, through Mrs. Harvey Scudder, \$3.00; Cotuit-Port, \$8.00; Haverhill Aux'y, thro' Mrs. McDuffie, \$10.00; Fall River, 1st M. E. Church, through Mrs. Rev. A. A. Wright, \$21.00; Lincoln, Mrs. W. P. Weston, \$1.00; Mrs. Amos Hagar, \$1.00; Miss Martha Johns, \$1.00. Total,	64.31
Connecticut. — Norwalk, from Mrs. Simmons' Bible-class, \$12.50; Staffordville, Aux'y, through Mrs. Lucy Winchester, \$14.00. Total,	26.50
Total,	\$108.81
706 Tremont street.	Mrs. THOS. A. RICH, Treas.

## NEW YORK BRANCH.

New York. — Wolcott Aux'y, thro' Miss C. L. Overton, \$5.00; Mexico Aux'y, Mrs. H. C. Peck, \$32.00; Watertown Aux'y, Miss Lydia A. Lord, \$23.45; Canandaigua, thro' Mrs. Wm. Tozer, \$20.00; Mrs. W. H. Havemeyers mite box, \$12.74; Central Church, thro' Mrs. Skidmore, \$4.36; St. Paul's, thro' Mrs. Judd, \$48.00. Balance of money drawn by Mrs. Butler for maps, etc., for India, \$7.00; Carmel Aux'y, thro' Mrs. Butler, \$19.45; Bedford street, thro' Mrs. Lovejoy, \$33.00; Allen street, through Mrs. Foote, \$17.80; Duane street, thro' Mrs. B. F. Clark, \$2.00; mite box, \$4.32; Mrs. Unsworth's mite box, \$1.35; Conquest, Mrs. H. J. Wood, \$3.00; Locke, Cayuga Co., Mrs. A. G. Foster, \$5.00; Cazenovia, through Miss C. Brightman, from mite boxes, \$8.50; collection in Poughkeepsie, through Mrs. Butler, \$28.11; North Chatham Aux'y, balance of first year's payment, for support of Josephine Brown in the orphanage, \$22.00; Tarrytown Aux'y, \$39.65, twenty of which is to constitute Mrs. Cobb a Life Member. Total,

\$356.69

New Jersey. — Trenton, Mary D. James, Treas., \$51.50; Dover, thro' Mrs. Dr. Crane, from Mrs. Linda H. Coit, to name and support a native Bible reader in India, \$60.00; Jersey City mite boxes, thro' Mrs. Lovejoy, \$15.00, toward naming an orphan Margaretta Bartine. Total,

126.50

Total,

\$483.19

Mrs. JOSEPH A. WRIGHT, Treas.

## NORTHWESTERN BRANCH.

Illinois. — Hebron, Emma Pierce, for support of orphan \$30.00; Chicago, Simpson Church, \$10.00; Chicago Centenary Church, \$21.50; Mrs. O. B. Watson, for support of orphan to be named Harriet Kidder Watson, \$15.00; Chicago, Trinity Church, \$21.00; Mrs. Wm. Wheeler, Life Membership, \$20.00; Sycamore, \$6.00; Garden Prairie, \$6.79; Livingston, \$10.00; Plattville, \$7.00; Sandwich, \$6.40; South Rockford, \$5.50. Total,

\$159.19

Wisconsin. — Appleton, Lawrence University Ladies' Society, \$5.50; Milton, \$9.50; Waukesha, \$20.00. Total,

35.00

Michigan. — Mount Morris, \$3.55; Millford, \$1.00; New Hudson, \$1.00; S. W. Vienna, \$3.00; Hudson, \$12.00; Plainwell, \$11.50; Greenbush, \$5.50; Wayne, \$10.00; Hanover, \$8.00; Grand Blanc, \$6.00; Napoleon, \$10.75; Portland, \$10.00; Davisburg, \$9.52; Three Rivers, for School at Ranger, \$32.32; Mary E. Blackard, West Nov, \$1.00; St. Joseph (per Mrs. L. H. Daggett), \$6.65; Clinton, \$5.00; Kalamazoo, Louis A. Reese, for support of orphan, Ada Rosa Reese, \$30.00; Saranac, \$9.00; Almont,

\$11.93; Jonesville, \$7.60; Burton, \$8.88; Detroit, Central Church, \$28.43; Oshtemo, \$7.00. Total,

240.33

Indiana. — Richmond, Central Church, \$5.00; Huntington, \$8.40; Wawaka, \$7.00; La Fayette, 9th Street Church, \$10.00; Coesse, \$1.50; Kendallville, \$5.25; Franklin, \$8.75; Pisgah, \$10.50. Total,

\$56.40

Total,

\$490.92

Mrs. C. H. FOWLER, Treas.,  
409 West Monroe St., Chicago, Ill.

## ST. LOUIS BRANCH.

Missouri. — Springfield Memberships, \$19.00; to constitute Mrs. R. L. Kellett Life Member, \$20.00; Savannah Memberships, \$14.60; from Mrs. H. A. Crosby, for support of an orphan, \$30.00. Total,

\$83.60

Minnesota. — From the Ladies' Sewing Society of Centenary Church, Minneapolis, \$30.00. Total,

30.00

Iowa. — Mrs. B. A. Buck, National, for Life Membership, \$20.00; Mrs. A. Walworth, Nevada, \$5.00; Vinton, through Miss Bella Leonard, from sale of Miss Porter's Photo's, \$5.25; from Mr. Cushing, \$1.00. Total,

6.25

Total,

\$145.85

Mrs. W. A. JONES, Treas.,  
17 South 15th St.

## CINCINNATI BRANCH.

Ohio. — Sugar Grove (Staunton Circuit), \$6.00; Lafayette, \$17.50; Johnstown, \$5.75; Youngstown, \$7.34; Ashland, \$15.43; Quaker Bottom, \$8.00; London, \$29.20; Union Circuit, \$12.75; Bedford, \$5.75; Eureka, \$9.30; Perkins, \$8.50; Harnden, \$10.25; Wooster, \$5.00; 1st Church, Urbana, \$19.00; Clark Mission (Cleveland, \$30.00; Bellefontaine, \$30.00; Zaleski, \$5.75; Franklin Street (Cleveland), \$31.80; William St. Delaware, \$100.00; Greensburg, \$14.60; Wesley Chapel, Cin., \$5.00; Rev. I. F. Loyd, \$15.00; Miss Detcher, Poland, \$1.00; Mrs. Loyd, Irouton, \$2.50. Total,

\$480.42

Virginia. — Wheeling, \$36.73; Weston, \$18.00. Total,

54.73

Kentucky. — Lexington, \$29.40. Total,

29.40

Total,

\$573.55

Miss H. A. SMITH, Treas.,  
68 West 7th St., Cin.

\* \$8.00 of the amount sent from Greensburg, is a "Christmas gift" to the W. F. M. S.

## BALTIMORE BRANCH.

FOR THE QUARTER ENDING JAN. 11TH, 1872.

Maryland. — Balt. City Station, \$34.00; Eutaw Street, \$132.50; Wesley Chapel, \$7.00; North Baltimore, \$26.20; Charles Street, \$32.00; Union Square, \$68.00; Exeter St. \$7.25; Caroline St. \$6.50; East Baltimore, \$11.50; Broadway, \$18.54; Columbia St., \$59.78; Franklin St., \$113.19; Madison Avenue, \$57.50; High St., \$7.00; Emory, \$5.50; Whatecoat, \$37.00; Fayette St., \$35.00; East Balt. Meth. Prot., \$17.00; South Baltimore, \$11.76; Highland Chapel, \$3.00; Pikesville, Baltimore Circuit, \$123.00; Hagerstown, \$27.00; Strawbridge, \$7.50; Lutherville, \$20.00; Catonsville, \$16.00; Grove Chapel, \$11.70; Mr. W. B. Phillips, \$80, to educate two girls in the Baltimore Female Academy, Foochow, China; from mite boxes, \$4.50. Total,

\$979.42

Life Members. — Mrs. John S. Berry, Mrs. F. A. Crook, Mrs. J. T. Murray, Rev. Thomas B. Slicer, Mrs. C. C. Brooks, Master Samuel Cummings, Miss Isabel Hart.

Miss MARY SMITH, Treas.,  
40 Pleasant St., Baltimore.

## THE HEATHEN WOMAN'S FRIEND.

Mrs. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—Isaiah lxiii. 11.

VOL. III.

BOSTON, APRIL, 1872.

No. 10.

## "JESUS! I DO THIS FOR THEE!"

BY REV. F. BOTTOME.

[A Missionary and his wife were laboring on the West Coast of Africa. They had a little babe, but it was daily wasting away, and the physician said that it could not live in that climate. Great was the need of the laborer of the missionary and his wife, and they felt reluctant to leave their post. Dr. H. and Mrs. Bushnell were about returning to America for a short rest. It was proposed that this missionary and his wife commit their darling babe to their care. They, full of faith and love for the Master's cause, consented. As the vessel was about to sail, the mother came down to the beach with her little babe. She knelt upon the sandy shore, and through her blinding tears, looked up to Heaven, and said, "Jesus! I do this for thee!" The captain, hearing the word, "all aboard," she had to tear herself away with a hurried embrace to her loved one, and give it to Mrs. Bushnell. On the home passage, both Dr. and Mrs. Bushnell were completely prostrated by severe sickness, and were helpless. A little African girl only ten years of age, that accompanied them, took care of them, and of the babe too, all the ninety days of the voyage. The little babe lived.]

A MOTHER on the glowing sand,  
'Neath Afric's burning sky,  
Lifted to heaven her outstretched hands,  
To see her infant die.

One hope remained the mother yet, —  
Her native clime might save;  
But, Oh, to send her babe away,  
'Across the briny wave!

Her hand the trembling balance held,  
The struggle fiercer grew;  
Her child, — or mission? which to yield,  
Nor love nor duty knew.

For, stronger than a mother's love,  
The love of Christ constrained;  
And yet a mother's bursting heart  
In bitterness complained.

But He, who spread the sparrow's wing,  
And stayed the feeble reed,  
Can sunshine out of darkness bring,  
To lift the drooping head.

A whisper from the throne of God  
Spoke softly to her heart:  
"Who call'd thee in thy early youth  
With home and friends to part?"

"Who bore thee when thy mother's arms,  
Had yielded thee to mine?  
And is my love less mighty now, —  
My promise less divine?"

"Canst thou not trust thy babe to me?  
Where safer can it rest?  
Can danger reach by land or sea,  
While cradled on my breast?"

"Enough!" she cried, "enough, my Lord,  
So Thou but strengthen me;  
My chastened soul submissive bows, —  
I will do this for Thee!"

The white sails spread before the breeze,  
Her child, in stranger hand,  
Was safely borne across the seas,  
To far-off father-land.

Meanwhile, new vigor filled her soul,  
As forth the mother went,  
To till, with faithful hand, the field  
Where first her Saviour sent.

In every child's inquiring gaze,  
In every infant's voice,  
She seemed to see her darling's face, —  
To hear her child rejoice.

She yearned, with all a mother's love  
To lead them to His side,  
The lambs, neglected long and lost,  
For whom the Shepherd died.

Her own babe lived, its breath restored,  
That mother lived to see;  
And still she sings the thankful song,  
"I can do this for Thee."\*

## FROM NEW ENGLAND TO CHINA.

LETTER FROM MISS BROWN.

OF our journey from New York to San Francisco, you have already learned, so I need only say that it was a pleasant one. We sailed from San Francisco, on November 1st, in the steamship "America." Quite a number of the good friends whom we had met during our stay in the city came down to the steamer to see us off, and their good wishes and farewells were uttered as fervently and warmly as if they had been the

\* Entered according to Act of Congress, A. D., 1872, by F. Bottome, in the office of the Librarian of Congress at Washington.

friends whom we had left on the eastern shore of the continent.

Our experience as sailors did not differ greatly from that customary to those who undertake a sea voyage for the first time; and even yet we retain a vivid remembrance of some hours which we would not care to live over again at present. These, however, were succeeded by many quiet, pleasant days, which were spent in sewing, reading, and conversation.

We caught our first glimpse of Japan, Sunday morning, November 26th, and that afternoon we anchored in Yokohama Bay. We remained there till the afternoon of the 29th, when we started for Shanghai, passing through the Inland sea, justly celebrated for its exceeding beauty. We arrived in Shanghai, December 7th, and were very cordially welcomed by Mr. and Mrs. Lambuth, of the Methodist Episcopal Church, South. We remained with them till the evening of the 8th, when we embarked on one of the coast steamers, which was to sail for Foochow the next morning. We reached Foochow on the evening of the 13th of December, just six weeks after leaving San Francisco. Although our coming was unexpected, we received a welcome so cordial that we soon felt ourselves at home.

Dr. Maclay had started for home, via India, only four days before our arrival, and consequently we did not meet him; but he heard of our safe arrival from some of our fellow-passengers whom he chanced to meet at Hong Kong.

We are stopping with Mr. and Mrs. Sites, and expect to be able, Miss Porter and myself, to start for Peking by the last of February. In the mean time we are studying the language.

I am greatly interested in the people, and am very anxious to acquire the language, in order that I may have some part in the glorious work of imparting to them the message of salvation.

One of the native preachers called yesterday to see Miss Porter and myself. Mrs. Sites interpreted for us. He said he was very glad we had come to teach the girls and women at Peking, and to help lift them out of their degradation. He wished that very many more would come.

*Foochow, Dec. 29, 1871.*

Live one moment at a time, and that moment to the Lord.

## CAMP-MEETING IN INDIA.

BY MRS. L. S. PARKER.

CAMP-MEETINGS have long been considered as an almost essential part of Methodism, still, when we first thought of introducing them into our church in India, it seemed very much like an experiment. But our first meetings of the kind were crowned with God's blessing in such a manner that there was no longer any doubt with regard to this means of grace being adapted to meet the spiritual wants of these people. For the last five years the camp-meeting has held an important place in the work of the year, and by it our native church has been greatly strengthened, and many who were only nominally Christians have been led to seek in earnest the salvation of their souls.

This year the camp-meeting for the Amroha circuit in the Moradabad district was held in a grove near Husanpore, one of the out-stations, where a native preacher resides, and where we have a school.

On account of sickness among our people in the vicinity of Babukhera, there were not so many of the Christians present as there would otherwise have been. But our company numbered over fifty, including the native preachers. This may seem a small number to those accustomed to going to Martha's Vineyard, and other similar meetings at home; but our hearts were filled with gratitude to God as we looked upon this little company, all of whom had been brought up out of the darkness of heathenism into the marvellous light of the children of God.

The meetings during the week were seasons of refreshing from the presence of the Lord. Five professed conversion, and nearly all the Christians testified in love feast, Sabbath morning, that they had received a greater blessing during these meetings than they had ever experienced before. A large number of Hindoos and Mohammedians come daily to the meetings, and we trust that many seeds of truth were sown in their hearts. Two men of influence in the city invited the preachers to come to their houses and preach to their friends. Services were held in each of these places Sabbath afternoon.

Meetings were held daily during the week with the women, during the time that the brethren were



in the city, for bazar preaching. On Saturday we had a woman's missionary meeting. Although we had no sisters from abroad to aid in getting up an interest, we found that there was very much of interest connected with the subject of missionary labor which presented itself to us in a very tangible form. We had no need that any one should tell us of the condition of heathen women. There was sad proof all around us of their lost condition without a Saviour, and nearly all present could have given some *personal* experience on the subject. We needed not to be told that the religion of Christ was able to reach and change the hearts of these women, for we had credible witnesses with us who could testify that once they were living in the darkness of heathenism, but now they were rejoicing in the light of God's countenance, reconciled; that once they had never heard of a Saviour; but now they knew that for Christ's sake their sins were all forgiven; that once they had no hope beyond the grave; but now they had a sure hope of heaven. We had no need to be told what a transformation Christianity causes in the *homes* of this land, for we had ample proof of this in the very appearance of the women and girls assembled there. A happy contrast indeed, to the heathen women and girls in the city near us.

I gave them a brief account of the organization of the Women's Foreign Missionary Society in our churches at home; told them of the work being done by the society in different lands, and of our own work here in India by way of organized efforts. Then I told them of my work in Moradabad during the past year, as most present had been in the out-stations, and had not heard concerning this work during the year. Each native preacher's wife then gave a brief account of the work in the several places where she had been laboring. I wish that all the readers of the "Friend" could have listened to the experiences of these women who are trying to save their heathen sisters. My heart was greatly strengthened as I listened to their earnest words while reviewing the labors of the year. All expressed their gratitude for the aid given them in their work by their Christian sisters in America, and all pledged themselves to organize little societies in their several charges, to hold meetings monthly; and it was arranged that all should on

a fixed day unite in prayer to God for his blessing upon the women of this land. We all went out from this meeting with renewed interest and strength for our work.

An early prayer-meeting Monday morning closed our camp-meeting exercises, and while many returned to their homes, we went on, in company with several of the native preachers, to the great camping-ground of the Hindoos, on the banks of the Ganges; of this camp-meeting I will write another time.

#### EXTRACTS FROM MY CHINA DIARY.

BY MRS. E. E. BALDWIN.

I MADE my first visit to Canton in November, 1862. It is distant from Hong Kong ninety-five miles, and steamers ply daily between the two cities. Hong Kong is the southern port of entrance to China, but belongs to England, as it was yielded to her in the last war with China. From a barren, rocky island, it has been converted into a fine English city of large commercial importance. The places of business are extensive, and the private residences and grounds very elegant. It has also its public garden in perpetual bloom, and in which the military nightly discourse inspiring music.

There is quite a large Chinese population on the island; but we must not look here for real Chinese life in all its phases. Leaving Hong Kong, we took the fine steamer "*Han-Kon*," up the Pearl river to Canton. The scenery along the river is fine. There were mountains on both sides, some of them barren, rugged rocks; others covered with verdure. We saw a number of Chinese fortifications. Were these constructed properly, they would entirely command the river. The most of them were in a dilapidated condition, and but one or two had guns. One of these forts was taken by Commander Foote, some years ago, because of an insult offered to our flag. As we approached Canton, the scenery was varied by level fields of rice, dotted here and there by little villages cozily hid among the trees. On the hills were a number of very ancient pagodas, seven and eight stories high, from whose walls were trees and shrubbery growing to the very top. As soon as our steamer anchored off the city, we were completely sur-

rounded by Chinese *sampans* (a small row-boat), — there must have been hundreds of them, packed so closely that their sides were in contact. Some of them were rowed by men, but many of them by women, with their babies tied on their backs. The little Celestials seemed to be entirely contented with this mode of carriage. We took one of these boats, rowed by two women, and went to the house of a friend, with whom we were to remain during our stay in the city. In the evening we visited *Pun tin qua's* gardens. *Pun tin qua*, is a very wealthy Chinaman. His extensive residence and grounds we explored by moon and lantern light. The house was most elegantly fitted up with furniture of all kinds, exquisitely carved, and inlaid with pearl and woods of different kinds. *Opium* lounges were a prominent feature. The partitions between the rooms were wood delicately carved. *Pun tin qua* has eighteen wives; the ninth is his favorite, and this is her summer residence.

[To be continued.]

#### WALKS AND TALKS IN INDIA.

BY REV. T. J. SCOTT.

It is now the early part of December — not cold but cool in the mornings and as we push out, the sun, pale and mellow, streams over the hazy plains and among the trees now so softly putting off their old, and taking on new robes, that the change is hardly observed. As the old foliage, but slightly changing color, falls off, new leaves have been developed, and the trees always "stand dressed in living green."

We pass the new church now being erected in Bareilly, — sixty by thirty-five feet with a tower in front and a minaret on each corner. The building is only to cost about \$6,000, but we have a very hard struggle to secure the money, will come out at least \$1,500.00 in debt, and where the money is to come from, the Lord only knows. They spend their scores of thousands in church buildings in the States, and here we have been pleading and begging for aid to build this little church for more than four years, and now must be burdened with debt. O, ye stewards of the Lord's fold, feel for your purse strings. This church is a pressing want. We have no place for the native Christian congregation to worship;

and besides, we need some kind of Christian temple into which we can invite Hindoos and Mohammedans to hear the word of God, and see how Christians worship the Most High. We push up the workmen — always lazy here, and pass on to visit a sick man in the Christian village. He is improved, but is still suffering from fever, the great plague of India. Nearly all of the vast country seems more or less malarious, and after the stormy season, nearly every one has a periodic turn of fever, — not usually very dangerous. Having encouraged the sick man, we pass on to see other suffering in a thousand ways. We pass meanwhile, a new road being made through a piece of land recently donated by the Mohammedan ruler of a small State, to our Mission. In the centre of the grounds stands a large brick house which after a little remodelling will be used as a dispensary and hospital for native women. The whole property, worth about \$20,000, was donated for this purpose by the Nawab of Rampore, as he is called. This is a noble gift especially coming from a Mohammedan of the Mohammedans. The man already has been cursed bitterly by his co-religionists for making such a gift to kafirs (infidels). His son, a young man, has died since he made this gift, and this is said to be a punishment from heaven on him for such comfort bestowed on unbelievers.

A hospital for native women will be a great boon in this place. The customs of the country prevent women from receiving proper medical care when sick. In many families, the wife, mother or daughter, may suffer and die, but medical aid may not profane their inviolable precincts. Female practitioners could approach them, but these are not to be found here. This hospital will be under the charge of Miss Clara Swain, M.D., one of our missionaries sent out by the Women's Foreign Missionary Society, of the M. E. Church. May that Society live long, and flourish mightily.

—Milwaukee Index.

#### ANOTHER CHAPTER OF CONTRARIES.

[Our readers will remember Mr. Baldwin's interesting article in the December FRIEND, on the curious contrast between Chinese and American customs. Finding the following in an English magazine, we give it as a supplement to the first "Chapter."]

UNDOUBTEDLY, the first and most lasting impression which China and the Chinese convey to

the mind of the foreigner, is that of grotesqueness. All instinctively realize the truth of this, yet few know the reason of it. To Europeans, China appears grotesque simply and solely because the customs and manners of the people are so opposite to our own. Socially, no less than physically, they are our *antipodes*. Their habits are as opposite to ours as the direction of their bodies. Visiting cards are painted a bright vermilion color, and are not unfrequently three feet long. A married woman, while young and pretty, is a slave; but when she becomes old and withered, is frequently the most powerful and respected person in the family. When a Chinaman furnishes his house, instead of buying a rose-wood piano, or a carved chiffonier, as his European brother would do, he invests in a handsome camphor-wood coffin, which he carefully keeps in the best place in his house. No wonder, then, with such an object perpetually reminding him of his latter end, that we find the average Chinaman a sombre and somewhat melancholy personage.

Their indoor social life, strange as it appears to us, is, if possible, less remarkable than their outdoor industrial habits. Their military customs and costume are especially peculiar. Their soldiers, instead of casing themselves in helmet, cuirass, and gamashes, wear quilted petticoats, satin boots, and bead necklaces, carry comparatively harmless weapons, and rush to a night attack with lanterns in their hands, being apparently more afraid of the dark than of the attack of the enemy. Ladies ride about in wheelbarrows, while cows are driven in carriages.

Chinamen of every class and grade, as is well known, are passionately fond of fireworks, but prefer to exhibit them in the daytime.

While in Europe the feet of culprits are put in the stocks, among these strange people the stocks are hung around the neck.

China has long been famous for its canals and its wonderful system of inland navigation.

The means adopted for land locomotion are, however, scarcely less peculiar than those in vogue on the water; for while their boats are almost universally drawn by men, their carriages and carts are, in favorable weather, as invariably propelled by sails.

Their mourning color is white, instead of black

as with us, and they mourn their parents three years.

They resemble us in one thing, however, though they differ slightly in their method of showing it. They are fond of good living, and, indeed, are great epicures in their way. A Chinaman will not drink a drop of milk, but he will devour birds' nests, snails, and the fins of sharks, with the keenest relish. Instead, however, of indulging in the discordant clatter of knives and forks so characteristic of an English dinner, they toss their meat into their mouths to a tune, every man keeping time with his chop-sticks. The tune, however, is not generally either musical or provocative of appetite, and a Chinese dinner is usually a very tame affair.

— *My Sketch Book in China and Japan, from the Dark Blue.*

#### JAPAN.

[Through the kindness of Miss M. Annesley, we have received the following news from the missionary work in Yokohama.]

My friend, Mrs. Pruyn, says of the Embassy, "even the natives are exulting in the certainty that through its influence every barrier will be removed, and in the anticipation of their freedom, they are all eagerness to learn the truth, and avail themselves of every opportunity to do so. There are more than thirty coming to this house daily for instruction; and although a large proportion of them are young men and boys, and the work of our society is designed for the other sex, yet when they come, and urge their appeal by the desire, "to study the Holy Book," what can we do? Our teacher, Mrs. Pierson, has applied herself with the greatest assiduity to the study of the languages, and is already reaping a great reward in her ability to explain the Scriptures with considerable success. We are reconciled to this occupation of time for the present, in preference to the specific work we expected to do, by the very clear conviction that God is bringing these persons under our influence for his own purposes, and by the certainty that the most effectual way to reach the women and girls is through the men.

A religious service is held for the Japanese in our parlor, every Sabbath evening, conducted in their own language, by Mr. Ballagh. Last evening they numbered about thirty, of whom six were women.

This is, no doubt, the largest number of Japanese women ever present at a Christian service in this country. Last week there were four, this week six, and with God's blessing we hope to see the number constantly and rapidly increasing."

In Yokohama, steps are being taken to organize a Union Christian church. Mrs. Pruyn and her fellow-helpers have fully begun work, have several Japanese pupils, and will soon have more. Their good influence as Christian women is highly spoken of in Yokohama. Miss Kidder, the young lady missionary of the Reformed church in America, has thirteen pupils, Japanese girls, and one married lady, mother of one of her pupils, and wife of one of the most influential merchants in Yokohama. Miss Kidder has also been invited by the Japanese governor of the district of Kariagawa, to go to Yeddo and teach a family school for one of the chief officers there. If allowed to instruct other pupils besides those in that officer's family, she will most probably do so, and begin family education in the capital.

I-wa-ku-ra, the head of the Japanese embassy, now visiting this country, has already expressed a favorable impression of the Christian method of educating women, and has gone so far as to suggest the feasibility of sending young women as well as young men to America, to be educated. Nothing will so rapidly regenerate Japan as the purification of domestic life.

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## HEATHEN WOMAN'S FRIEND.

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BOSTON, APRIL, 1872.

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### LET US PAY OUR DEBTS.

GENERAL HAVELOCK left his son on London bridge, one morning, telling him to wait there till he came back. At night, when his wife asked where her boy was, the General said, "He is on London bridge, waiting for me. I forgot to go to him, as I meant to do, but I know I shall find him, just where I left him, late as it is." If Christ could thus rely upon his workers, how soon would he conquer the world!

Paul said, "I am debtor, both to the Greeks and to the barbarians." We are debtors to all

who need our help. If all Christian people would pay their debts, the world would be brought to Christ within a score of years.

The few who withhold confidence from the WOMAN'S FOREIGN MISSIONARY SOCIETY, cannot question the need of sending women to those who suffer most deeply from the abominations of paganism, and who can be taught only by women. They do not challenge the fitness of those sent, or the capability of those managing the work. The doubt is, whether the women of the church will steadily sustain the effort. Not that women are behind any in piety, self-sacrifice and fidelity; but where there is so little to arouse and keep alive their zeal, can they be relied upon? It is for us to answer this by our faithfulness. Our promises to pay must be worth their face.

In joining this society, we pledge ourselves to give two cents a week, or a dollar a year to its work. This is not a subscription, to be made or not, each year, according to the appeal that presents its claim. It is like our church membership,—to last as long as our ability and the need last. "But our society is not carried on as it was proposed at its organization." That makes no difference with your personal obligation.

"Our ladies have lost their interest. The monthly meetings are not kept up. Our treasurer does not collect and forward the dues of members." That is to be regretted; but, if not another member holds true to her pledge, you can meet your responsibility by sending your dues each year, to the branch treasurer.

"If some one would only come and stir us up to our duty." We have no salaried officers. We must rely upon the faithfulness of each individual member. Each must pay at least this little sum, each year, because she owes it to Christ's work among heathen women; because there are missionaries in the field dependent upon these very dollars; because there are others, all over the land, whom the Master has called to this work, who can never go to it unless the women of the church send them. "How can we keep ourselves in earnest about this?" Just as you keep yourselves in earnest about your soul's salvation. Use the means. Read about the work. Take the *HEATHEN WOMAN'S FRIEND*. When your subscription runs out, renew it. Try to interest others. Above all, pray about it. Ask



God to keep you awake to this work, lest his reckoning day finds you fearfully in arrears. God lays this so heavily upon some hearts, they are crowded to sacrifices of which you have never dreamed. He only can make you understand your part in saving the lost.

God's blessing is upon our work. Our societies prosper; yet we cannot rest till all the women of the church meet this responsibility steadily, promptly, systematically. Let each understand that every three months she must give at least a quarter of a dollar to this work, and we will be able, very soon, to send the good tidings of great joy into all the dungeons of pagan women.

J. F. W.

#### STRENGTH IN SYMPATHY.

"It is a great deal easier to be strong, and courageous, and patient, when you have good congenial hearts to rely upon." So wrote a dear friend from a sympathizing heart, to one whose field lay in a corner of the Lord's vineyard apart from brother laborers. The words are all true; who does not know it?

We are associated with a church where the pervading spirit is that of activity. Societies, tea-meetings, prayer-meetings, lectures, keep everybody in a buzz. How easy then to be self-denying, when all our friends are so; how easy to feel the work must succeed when everybody is interested in it; how easy to say "I can wait for results," when a score of sympathizing hearts are saying the same thing. It is not a great test of devotion to be asked to unite in a movement which is drawing the multitude toward it. But when the work is put upon one or two hands alone, and the burden lays upon only one or two hearts; when society around looks on coldly, or at best with cautious questioning, then is the test. If then the heart can be strong; if we can say, I will be self-denying, patient, faithful, no matter what others do, then we have reached the true place of power where our usefulness depends not upon surrounding circumstances, but rests upon that broad and everlasting rock, the strength of Christ. God then works in us to will and to do of His own good pleasure, and real efficiency is the result.

We at home, touched on every side by congenial influence, breathing an atmosphere of in-

spiration in our associations with Christians of all denominations, can never appreciate what it is to work from pure love of the Master, and devotion to His cause, as can those who toil comparatively alone upon missionary ground. They have no enthusiastic meetings, no speaking glances of sympathy, no electric thrills from contact with the beating heart of the church, to relieve the monotony of daily toil. How much they need our expressed sympathy, and our prayers. Doubly precious is the thought of our remembrance of them. As often as the "Friend" shall come to such workers for Jesus either in our own land, or beyond the sea, let the visit be to them as the spoken blessing and the prayer of hearts, one with their own, in Christ's work in the earth.

E. J. K.

*Atlanta, Ga.*

Of the India Conference, and its recent session, Mrs. Parker writes:—

"We have been having glorious meetings in the city this week. We have never had anything like it here before. It is the Lord's work, and it is marvellous in our eyes. Every evening we have exercises in the school-house. Our native preachers are all in from the district, and with their families make quite an addition to our usual good number of Christians in the station. Then we have had in addition to this, a large number of Hindoos and Mohammedans who have come in with us, and remained quietly listening all through the service, and then numbers who would only remain a short time. Sunday night four or five rose for prayers, and last night others came, and there was a remarkable seriousness in the whole congregation. Oh, how our hearts have been rejoiced, how our faith has been strengthened!

June 23.—Conference is over, and nearly every one has gone home. We had a delightful time. Our religious meetings were seasons of power.

Brother and Sister Judd have taken charge of the Girls' Orphanage in Bareilly. Brother Thomas has charge of the Theological School which has been arranged for, very satisfactorily. Miss Tinsley goes to Lucknow, and Miss McMillan remains here in Moradabad. Mrs. Messmore and Mrs. Thomas will leave shortly for home. Miss

Swain and Miss Sparkes are very happy in their new home. They have had the Nawab's house fitted up nicely, and are quite independent now.

WE are glad to note the interest manifested by the children in the mission cause.

A few months ago, Mary Woolson, a bright little girl of our society, commenced to interest her friends in, and to work for a "Children's Fair," to be held at her father's house.

All her leisure hours were devoted to this object, and February twenty-second we were invited to see the result of her labors, and those of her friends who had aided her. Tables filled with articles useful and ornamental, were in each room, making a fine display, and attracting a large company of interested friends. The results were very gratifying, adding to our treasury the sum of \$260.00.

Much praise is due our little friend for her zeal in the cause, and we gladly welcome her as a life-member of the W. F. M. S. May her worthy example be followed by other children, each striving to do something towards teaching *heathen children* to know the love of Jesus.

*Cambridgeport, March, 1872.*

#### HOW DEATH COMES TO THE HINDOO WOMEN.

THE death and funeral of the Hindoo wife is a very sad topic. Those final scenes are complete contrasts to what such words express under Christianity. In our civilization, with all its honor and love, and blessing for woman, as wife and mother, what tender thoughts and holy memories surround a wife's or a mother's grave! It is far different in the land of the Veda.

The Hindoo wife and mother falls sick. Her case grows worse, and the fear fastens upon her heart that she is dying. She must have sad anxieties for her children and their future, knowing well that none can ever be to them what she has been. Coming days of desolation lie before them. For her husband's future she can have little concern, as she knows that she is in no sense essential to his comfort.

The usual means are tried to restore her. Superstition and astrology do their best; but she is sinking. Her symptoms are reported to the

Hukeem,—the native doctor,—and at last he pronounces that hope has fled. No time is to be lost now. If she is too far from the Ganges to be carried there before the vital spark has fled, preparations are made for the burning of the body. Within a few hours after death it is laid upon the pyre and quickly consumed. When the heap is cold, a small portion of the ashes and calcined remains, representing the rest, is taken and put into an earthen vessel to be carried to the sacred river; and the rest of the remains are left there, to be, as I have so often seen them, tossed about by the hogs and pariah dogs, or scattered by the winds of heaven.

But, should the Ganges not be more than a few miles away, instead of being kept to be burned at home, the dying wife and mother is laid on a charpoy,—the light native bedstead,—and raised on the shoulders of four bearers, she leaves her home forever, unattended however, by her husband; her eldest son, instead, goes with her, and they hurry her by the shortest route across the country to the sacred river. She is dying; the sun blazes upon her with its fierce rays, often as high as one hundred and thirty-eight degrees, and she is of course, jolted and shaken, by the runners; but they must go on, and she must bear it all. At length the river is reached,—those banks where all Hindoos so much desire to die; and now they lift her off, and lay her back on the brink, with her feet in "the sacred waters," and the bearers depart, for no restoration is ever anticipated; none there grow better and return. They think that it would be fitting in such a case to prevent it. So the son takes his station by the dying mother, and every few minutes he wets her tongue with the sacred water, or puts the mud of the Ganges on her lips.

The sun sinks low in the heavens; the shades of night commence to fall, and the place begins to look very dreary; for the wolves and jackals which abound, will come there to drink when it is dark; and the son, it may be a mere youth, timid and superstitious, thinks his mother is a long time dying. But he cannot immerse her till the heart ceases to beat; so he watches on, and wets her lips again. And there they are, alone, far from house or friends, in the "valley of the shadow of death" together. At length the last gasp is over, and his final duty is ready. He

goes outside into the water, and taking her by the heels draws her down into the river, and floats her out until the water is above his own breast, and then with a final push he sends her from him as far as he can into the river, and turns to the shore and makes his way home as fast as possible. She is left to her fate, no more to be thought of, or protected. To her son, who thus deserts her,—to her husband who left her to die without his presence,—it is nothing that the body of the mother and wife is rolling along with the current in the darkness, and that, most probably, within a few hours, and within a few miles of her dwelling it will strand upon a sand-bar, and be discovered by the vultures, who, with the jackals will fiercely contend together during the night, as they feast upon it, or that the sun of the next day will shine on the gory and naked skeleton of the wife and mother to whom by their gloomy religion, even the rest of the grave is thus denied.

— From "The Land of the Veda."

#### CONTRASTS IN ZENANA TEACHING.

ALLAHABAD differs from Calcutta more than I had imagined, for I find the zenanas here quite different from those, and the narrow streets and lanes in a much worse condition. I thought nothing could exceed the wretchedness of some of the zenanas in Calcutta; but many here are so much worse, that the majority of those in the former place seem comfortable in comparison. One would scarcely have the heart to confine a respectable dog in such wretched quarters as many of these beautiful and really intelligent women are forced to spend their lives in. Miss Wilson accompanied me one day to one of these houses, and as we were taking a survey of the premises I remarked, "How impossible to describe anything so gloomy and horrible, so shockingly disgusting. No felon's cell in the United States or any Christian country would be so painfully revolting to the feelings." Three small rooms opened into a little filthy court. Two of them had no doors, the only way by which we entered was a hole about four and a half feet high. An old chair, two or three stools and a bit of matting which served for a bed, comprised the furniture.. The walls are built of mud, as

are also the stairs of many of those houses that are two stories high. Not unfrequently are these miserable structures demolished during the heavy rains. The native stoves are made of the same material and are round, about a foot high and are nearly a foot and a half in diameter; only one article of food can be cooked at a time. But few of the natives have tables. Those who do, use them for writing or holding their books. They eat out of little brass dishes placed upon the floor. This custom is not confined to Allahabad, the same is true in Calcutta and throughout India. There is one favorable feature, however. The women manifest a greater independence of spirit here than in Calcutta, owing perhaps to the fact that their seclusion is not so perfect as it is in that city. Most of them are anxious to improve, and seem quite intelligent; but it will take years of patient working to root out long-established customs of a nation, whether social or religious.

My experience on "Poojah Day" will give you an idea of our discouragements and encouragements. The women in the first house I visited read and recited as usual, but in the next they pleaded sickness as an excuse. I expressed my regret and left, thinking I had heard the true reason. Soon after, I met one of our native teachers, who said she had been to six houses, one after the other, and in every one they said they were sick. However, I was not to be discouraged, so I turned my steps towards a house whose inmates had seemed to receive the truths I taught, feeling that they would not fail to take a lesson. But to my surprise, on opening the door that led into the court, I saw all of the women on the veranda opposite, evidently performing "Poojah." The instant they saw me they fled, two little girls only remaining. One came up to me, and with a very melancholy face said she had a fever and could not read. I did not see any evidence of illness, but did not appear to doubt her words. I inquired if the other would not read, but she came with a long face, pretending that she was sick too, and acting as if she could hardly stand. I then asked if the children could recite. They said "Yes," as they did not wish me to know that they regarded these festivals, and I suppose could not get up any excuse for their not doing so. The others

crowded around as usual while I taught the children the Catechism and the Lord's Prayer and heard them read and recite their lessons. I thought I would not lose this opportunity of teaching them all a lesson they would not soon forget, so told them the story of Ananias and Sapphira. One of the women was seated near, listening; she looked surprised and horrified. I then asked "if they knew what a sin it was to tell an untruth." They replied, "Yes."

I felt quite sure from the looks and manners of the listeners that this Bible lesson had not failed to make an impression. It is difficult to tell when these people tell the truth. Many of them tell us, "We do not worship idols; we worship God." They are either ashamed to let us know, or are afraid of offending their friends, or of losing caste; and often, I have no doubt, perform their Poojahs when they have no faith in them.

— Missionary Link.

THE Methodist Mission in India began in 1857; grew slowly at the first from the time required to master the language; but in later years has had a wonderful and providential growth. We are now represented there by eighteen male and nineteen female American Missionaries; five native members of Conference, thirty-one native local preachers, and forty-nine native exhorters; 541 church members and 526 probationers, to which is to be added 735 non-communicant adherents; seventy boys and forty-six girls' day schools, with 188 male and 43 female teachers, and with 3,584 male and 1,067 female scholars. Our Mission property is represented by 17 school-houses, 14 chapels, and 21 parsonages, all valued at \$76,120. All this has been accomplished since the Sepoy rebellion closed. It surely cannot be said that Christian Missions are a failure. Here is one that is not a failure.

— Index.

I BELIEVE that she who, in the Bethlehem manger, gave Jesus to the world, will yet be the foremost agent in carrying Jesus to all the nations.

— Rev. T. DeWitt Talmage.

THERE are now in India 300,000 natives who make an outward profession of the Christian faith, of whom 60,000 are members of Christian churches.

## Children's Corner.

### INDIA AMUSEMENTS.

BY MRS. ANNIE R. GRACEY.

THE natives of India have various ways in which they pass their leisure hours.

They are fond of games and amusements, and spend more time thus than is generally supposed. All over the country is found a large class of jugglers, whose tricks and deceptions are most astonishing. They take great delight in witnessing fights among animals, as monkeys, etc. They are fond of wrestling, and many native princes keep wrestlers employed for their amusement.

The children of the country have their toys and playthings, as well as the children of other lands, and although not so ingenious, or so elaborate as others, yet answer every purpose. Some of their toys are made of wood, others of earthen ware, and many of brass. The polished wooden toys of Benares are used extensively through the country, both by Europeans and natives.

The girls, both Hindoo and Mohammedan, have their dolls. They are made of rags, dressed after the most approved fashion of the country, with *chudder*, or veil, for covering the face; have heavy suits of hair made of black thread, and are caressed as fondly as the French or English doll with its flaxen locks, and bright blue eyes.

These children are like all others, the world over. If their dolls are sick, they must have medicine; if well, must be amused by games and and songs. If good, they must be kissed; if naughty, punishment must be at once administered. They must be put to bed, bathed, dressed and undressed, and like some other members of the human family, they get married, and have a time of rejoicing; they die, and universal mourning follows in the juvenile household. I have heard of a custom prevailing in some parts of the country, when children arriving at a certain age, and at a particular season of the year, hold what might be called a "doll carnival." They assemble in some public place; the children of the town or village, have a grand play with their dolls for a few hours, after which time they are not expected to indulge in such amusements.



The women have fewer games than either the men or children. No effort is made to make their time pass pleasantly. Sometimes they play chess, or a kind of draughts, or cards; but the great majority of them, if poor, are engaged in housework, or in daily labor of some kind, while the wealthier pass their hours in idle listlessness.

I know of no greater source of amusement or diversion to all classes of Hindoos, than dancing. Dancing girls, although of disreputable character, are employed always at weddings, and on most of their holidays. Native princes have this amusement daily, and employ these persons just as they do any domestic about their house. They are accompanied, while dancing, by musicians playing on instruments called *sitars*, very much resembling the guitar.

The boys have a good many out-door games, such as marbles, hop-scotch, etc., which have their seasons, as in our own country. There is no amusement more popular with both boys and men than kite-flying.

The game, at times, becomes quite exciting. The kites are small, have no tails, but a great quantity of string, and the object of the game is to cut away or break an adversary's kite; for this purpose a small portion of the string is rubbed over with paste in which fine powdered glass is mixed, and when dry, this becomes very sharp.

Numbers may be seen during the season in every town, village and city, absorbed in this game, and frequently betting on it.

### Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

### REPORTS OF NEW AUXILIARIES.

	Cor. Secretary.	Members.	Sub. W. H. F.
Middlebury, Vt.	Mrs. M. Munroe,	15	10
Montpelier, Vt.	Miss Mary L. Nutt,	20	12
South Norwalk, Conn.	Mrs. N. A. Mosman,	15	11
East Boston, Mass.	Mrs. A. S. Phinney,	73	273

Cambridgeport Harvard St. Aux'y. *Honorary Members.*—Mrs. M. E. Cushman, Mrs. I. J. Bidwell.

*Life Members.*—Miss Mary Woolson, Mrs. W. B. Stone; East Boston, Meridian St. Church, Mrs. E. F. Porter; Charlestown, Union St. Church, Miss Mamie Butler; Bellows' Falls, Vt., Mrs. Rev. C. Taplin; Cambridge, North Ave. Church, Mrs. David Sam'l Jackson; Chelsea, Walnut St. Church, Mrs. David Slade.

Mrs. W. F. WARREN, Cor. Sec.

### NEW YORK BRANCH.

Harlem, N. Y.	Miss Du Bois,	42	23
Peekskill, N. Y.	Miss M. Robertson,	34	
Hudson, N. Y.	Miss Thomas,	51	16
Fishkill, N. Y.	Miss H. Happen,	22	
Flushing, L. I.	Miss True,	22	13
<i>Organized by Mrs. Craak.</i>			
Astoria, L. I.	Miss Moss,	34	24

### ADDITIONAL LIST OF ORPHANS SUSTAINED IN THE GIRLS' ORPHANAGE, INDIA.

Lonisa Linden Kingsley, Utica, Aux'y; Emma Eliza West, Haverstraw Aux'y; Lottie G. Stewart, Mrs. Stewart, N. Y.; Catherine Newman, Mamaroneck Society; Margarette Bartine, Jersey City Aux'y; Harriett Bennett, Centenary Church, Syracuse; Mary D. James, Young Ladies of State St. Church, Treuton (3d child); Grace Church, Buffalo Aux'y; Amelia Harlem, Harlem Aux'y.

### ADDITIONAL LIST.

*Life Members.*—Mrs. John Stevens, Utica; Mrs. William Pindar, Mrs. J. H. Stout, Mrs. Capt. Spinney, Brooklyn; Mrs. Rev. J. B. Foot, Mrs. Rev. J. Adams, Syracuse; Mrs. Rev. W. P. Abbott, Newburg; Mrs. Orange Judd, New York; Mrs. Rushmore; Mrs. Schureman Halsted, Mamaroneck; Mrs. Cobb, Tarrytown; Mrs. Linda H. Coit, Dover; Mrs. Rogers, Mrs. Kilgor, Passaic.

C. BUTLER, Cor. Sec.

### ST. LOUIS BRANCH.

Societies Organized by Miss Amanda Robertson, in Iowa.

Charles City,	Mrs. M. R. Evans,	20	15
Osage,	Mrs. A. Bryson,	40	18
Floyd,	Mrs. S. M. Brunson,	20	7
Epworth,	Miss H. B. French,	60	21
Farley,	Mrs. Mysom Baldwin,	25	24
Jessup,	Mrs. L. Rowe,	25	20
Dyersville,	Mrs. John Morley,	19	8
Waterloo,	Mrs. Rev. W. J. Paxton,	33	21
Cedar Falls,	Mrs. Schneider,	40	20

LUCY E. PRESCOTT, Cor. Sec.

### CINCINNATI BRANCH.

Lena, O. Miami Co.	Mrs. Achash Reed,	43	22
St. Paris, O. Champaign Co.	Miss Mary Whitlock,	53	14
Morgantown, West Va.	Miss H. L. Dering,	40	10
Christie Chapel Col., O.	Mrs. Wm. M. Davis,	40	10
Richmond, Union Co., O.	Mrs. A. W. Sabine,	44	11
Snyders, Dayton, O.	Mrs. S. Wetzel,	29	6
Harding, Shelby Co., O.	Miss Sadie Davenport,	12	1
Weston, O.	Mrs. L. W. Clayton,	38	8
Mt. Washington, O.	Mrs. E. R. Copelon,	11	15
Dover, O.	Miss Ida M. Cahoon,	11	4

*Life Members.*—Wes. Fem. Coll., Cin., O., Mrs. Emily Bugbee, Christie Chapel, Cin., O., Mrs. Job De Camp; O. W. F. Coll., Miss Elizabeth Brown, Miss Jane Styer, Miss Dorothea Graham. The young ladies also undertake the support of an orphan named Kezzie Donovan.

Granville, O., Mrs. M. E. Windsor; Monndsville, W. Va., Mrs. Dr. Moore; Wheeling, W. Va., Mrs. S. R. Brockamier, Mrs. Rev. G. Martin; Urbana, 2d Church, Mrs. James Hedges; High St., Springfield, O., Mrs. Rev. W. T. Ellsworth; William St., Delaware, O., Mrs. E. R. Thompson, Mrs. W. O. Semans, Mrs. C. R. Constant. Fourth Street, Wheeling, assumes the support of one orphan, named Asenath Hubbard; North Street, one orphan, named Hattie Martin; Mrs. Eliza M. Hagans, one orphan, named Juliet B. Hagans; Mrs. L. A. Hagans, one orphan, named Mira Bel Hagans. Fannie Williams of Mechanicsburgh, O., pledges the support of one member of Miss Thoburn's boarding school, for five years.

Mrs. B. R. COWEN, Cor. Sec.

# RECEIPTS OF THE W. F. M. SOCIETY NEW ENGLAND BRANCH.

FEBRUARY 1ST TO MARCH 1ST, 1872

**Maine.**—Portland Aux'y, through Mrs. N. C. Clark, \$17.00; Kent's Hill Aux'y, thro' Mrs. J. L. Morse, \$3.00; Corinna Aux'y, thro' Mrs. J. W. Atkins, \$3.00; Elliott Aux'y, thro' Miss Lizzie A. Goodwin, \$2.50. Total \$25 50

**New Hampshire.**—Concord Aux'y, through Miss M. J. Smith, \$15.00. Total, 15 00

**Vermont.**—St. Johnsbury Aux'y, through Mrs. C. H. Marshall, \$10.00; Lunenburg Aux'y, thro' Miss Lucy Hartshorne, \$5.40; Albion Centre Aux'y, thro' Mrs. W. T. Soule, \$10.00; Middlebury Aux'y, thro' Mrs. H. Monroe, \$10.00; St. Albans Aux'y, through Mrs. Emma Beeman, \$4.75; Montpelier Aux'y, thro' Mrs. Mary Nutt, \$17.50; East Burke Aux'y, thro' Miss Ella B. Cushing, \$4.75; Wardsboro', through Mrs. G. E. Chapman, \$11.55. Total, 74 24

**Massachusetts.**—Boston, Tremont St. Church Aux'y, thro' Mrs. J. M. Burgess, \$6.00; Mrs. Charles W. Pierce, \$10.00; Mrs. Ralph Pomeroy, \$5; Highland Ch. Aux'y, through Miss Carey, \$10.75; from Mrs. Rowe's mite box, \$9.15; East Boston Meridian St. Church, thro' Mrs. E. F. Porter, \$24.00; Charlestown Union St. Church Aux'y, \$15.00; Mrs. Charles Butler, \$20.00; Mamie E. Butler's mite box, \$1.88; from Miss White, \$25.00; "Children's Oriental Mission," \$30.00; Miss Todd's mite box, \$2.80; Cambridgeport, Harvard St. Church Aux'y, thro' Mrs. Chase, \$13.00; "Children's Fair," held at Mrs. Woolson's, \$250.00; mite boxes, \$13.00; Dorchester M. E. Church, Mrs. Pollock, \$1.00; Miss Bassett, \$1.00; Malden Aux'y, contributed by Miss C. A. Richards, thro' Miss Mary C. Walcott, \$10.00; Woburn Aux'y, thro' Miss L. M. Knowlton, \$18.00; Chelsea Walnut St. Church Aux'y, thro' Mrs. Lamont, \$41.00; Cambridge, North Ave. Church Aux'y, thro' Miss L. A. Campbell, \$21.00; Somerville, Webster Ave. Church Aux'y, through Mrs. D. T. Tower, \$107.00; East Weymouth Aux'y, thro' Miss Nancie Tirrell, \$10.00; Peabody Aux'y, thro' Mrs. L. N. Sulea, \$12.25; Leominster Aux'y, thro' Miss Lottie A. Stratton, \$10.25; Webster, Mrs. Cyrus Spaulding, \$15.00; Worcester, Mrs. Van Orman, \$1.00; Lincoln, Mrs. M. A. Hagar, \$1.00; Weston, Mrs. W. C. Jones, \$1.00; Ipswich Aux'y, thro' Miss L. A. Dodge, \$10.00; Mrs. Clark's mite box, \$3.10; Mrs. Frederic Willcomb's mite box, \$3.00; Westfield Aux'y, thro' Mrs. Sewall Lamberton, \$27.00; Sudbury Aux'y, through Mrs. Goodnow, \$7.00; Springfield, Florence St. Church Aux'y, thro' Mrs. Mary B. Searle, \$10.00; Union St. Church Aux'y, thro' Mrs. Joe H. Mansfield, \$7.00; Collection, \$3.32; Wilbraham, Mrs. John M. Merrick, \$3.00; Wesleyan Academy Aux'y, \$12.00; Ashland, thro' Mrs. C. D. Hemenway, \$15.00; Chicopee Aux'y, thro' Mrs. Belle H. Doane, \$52.00. Total, 349 50

**Rhode Island.**—Bristol, State St. Church Aux'y, thro' Miss M. A. Wood, \$3.00. Total, 3 00

**Connecticut.**—New Haven Aux'y, through Mrs. H. B. Allen, \$30.00; South Coventry, from Mrs. H. A. Gardner, \$3.00; Middletown Aux'y, thro' Miss Ettie M. Northrop, \$32.50; Stafford Springs Aux'y, through Mrs. Morison, \$21.00. Total, 106 50

Total, \$1,063 75  
706 Tremont street. Mrs. Thos. A. Rich, Treas.

## NEW YORK BRANCH.

**New York.**—Conquest, Mrs. H. Wood, \$3.20; Buffalo, Mrs. W. S. Tift, \$30.00, thirty of which to name an orphan Grace Church, and thirty toward support of Bible reader, to be called Fanny Mason; Albion, Mrs. J. P. Church, \$30.00; Schenectady, Mrs. Alice G. Wells, \$100.00; photographs sold by Mrs. Butler, \$20.00; Geddes, thro' Mrs. Butler, to name an orphan Cornelia Duncan, \$30.00; Beekman Hill, Mrs. Shaffer, \$2.00; St. Paul's, by Mrs. H. B. Lane, \$50.25; Washington Square, Mrs. Myers, \$6.00; Central Church, Miss E. Kennedy, \$4.00; Hempstead, Mrs. G. L. Taylor, \$22.00; Brooklyn, thro' Mrs. H. G. Law, \$75.00; Eighteenth St. mite box, Mrs. Lovejoy, \$1.50; St. Paul's mite box, \$10.51; proceeds of lecture in Bedford Street Church, \$22.94; Mrs. Olin, from Miss Jay, for hospital at Bareilly, \$20.00; Mrs. Atwood, 18th Street, \$2.00; two photographs, 50 cents; Slug Sing, Mrs. McCord, \$25.00, towards support of child Margaret Barnes; Syracuse Centenary Church, thro' Mrs. Butler, \$60.00, thirty to name orphan Marilla Pierce, and thirty to name orphan Persis Peck; Troy, thro' Mrs. Hillman, \$149.77, fifty-three dollars being from West Troy; Mrs. D. Griffin, Treas., \$30.00 from North Second Street, Mrs. Burgess, Treas.; \$30.00 from Joseph H. Hillman, to name orphan Ordella Maria Hillman; thro' Mrs. J. A. Wright,

from Mrs. James W. Barker, \$10.00; Ogdensburg, thro' Mrs. John Morris, \$62.75. Total, \$744 78

**New Jersey.**—Bloomfield, thro' Mrs. Butler, \$24.30; Newark, Mrs. E. H. Lord, Treas., \$60.00, thirty of which for child named Helen Peck Crane, and thirty for Mrs. Dr. Tiffany. Total, 84 30

Total,

\$829 08

**CORRECTIONS.**—In the February Friend, Miss Horton, New Rochelle, \$134.00, should read \$34.00.

The money accredited to St. Paul's, through Mrs. H. B. Lane, \$106.60, should be accredited to the Brooklyn Auxiliary, through Mrs. H. G. Law.

452 Lexington Ave. N. Y.

Mrs. J. A. Wright, Treas.

## ST. LOUIS BRANCH.

**Missouri.**—Trinity Church, St. Louis, \$22.00; Central Church, St. Louis Memberships, \$13.40; Central Church, to make Mrs. A. O. George Life Member, \$20.00; Central Church, donation from Miss L. Sorin, \$5.00; Central Ch., from Dr. B. F. Crary, to support an orphan, \$30.00; Union Church, St. Louis Memberships, \$36.00; Union Ch., from A. S. W. Goodwin, support of orphan, \$15.00. Total, \$141 40

**Minnesota.**—Northfield, \$4.85; Owatonna, \$14.00; Hebron, \$20.90; East Prairieville, \$6.00. Total, 45 75

**Iowa.**—Wilton, \$3.00; Council Bluffs, \$2.60; Farley, \$7.25; Fayette, \$10.65; Mt. Algor, \$2.75; Marshalltown, \$10.00; Epworth, \$15.25; Des Moines, \$12.00; Waterloo, \$10.90; Floyd, \$6.00; Lyons, \$5.75; Mt. Vernon, \$11.50; Sabula, \$10.00; Cornell College, Mt. Vernon, \$17.15; East Waterloo, \$3.05; Muscatine, \$3.75; Iowa Falls, \$6.15; Mount Pleasant Main St., \$8.60; Vinton, \$17.00; Jessup, \$6.50; Jefferson, \$3.15; Rev. J. S. Eberhart, Dewitt, thro' Mrs. Dr. Fowler, Chicago, \$5.00. Total, 185 00

**Nebraska.**—J. G. Miller, [Ashland, to support an orphan, \$30.00. Total, 30 00

Total,

\$402 15

**Correction.**—In the March report, the item of \$1.00 from Vinton, Iowa, was omitted. Also, the total of \$26.00 for Iowa, was not entered, —making an apparent error in the sum total.

17 South 15th St., St. Louis.

Mrs. W. A. Jones, Treas.

## CINCINNATI BRANCH.

**Ohio.**—Versailles, \$8.53; Portsmouth, \$17.00; Ashland (Ashland Dis.), \$8.00; Pleasant Grove, \$8.15; Shelby, \$7.95; East Cleveland, \$16.00; Richwood, \$52.74; Maineville, \$7.25; Wesleyan Female College, Delaware, \$170.00; Painesville, \$2.00; Zoar, \$6.00; Davidson Chapel, West Dayton, \$40.00; Geneva, \$17.25; Berea, \$48.00; E. Pearl St., Cin., \$21.00; Mt. Auburn, Cin., \$55.00; Mrs. W. H. Painter, Crestline, \$1.00; Rootstown, \$18.95; Upper Sandusky, \$8.75; West Farmington, \$6.00; Colebrook, \$5.00; East Clarkfield, \$11.00; Milford Centre, \$11.00; Grace Church, Dayton, \$45.70; Dry Run, \$8.25; Napoleon, \$6.35; Mannee City, \$8.00; Marion, \$17.90; Barnesville, \$19.55; Bucyrus, \$13.80; Scoville Ave. Ch., Cleveland, \$33.69; Spencer Chapel, Ironton, \$12.00; 2d Ch., Urbana, \$23.00; Christie Chapel, Columbus, \$10.00; High Street, Springfield, \$32.50; Wesley Chapel, Columbus, \$17.35; Marysville, \$22.00; 3d Ave. Ch., Columbus, \$4.90; Edinburg, \$7.00. Total, \$829 42

**West Virginia.**—Morgantown, \$60.00; Moundsville, \$31.00. Total, 91 00

**Kentucky.**—Catlettsburg, \$9.00. Total, 9 00

Total,

\$920 42

68 West 7th St., Cin.

Miss H. A. Smith, Treas.

## THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. Warren, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gene Cowen,  
Miss Isabel Hart.

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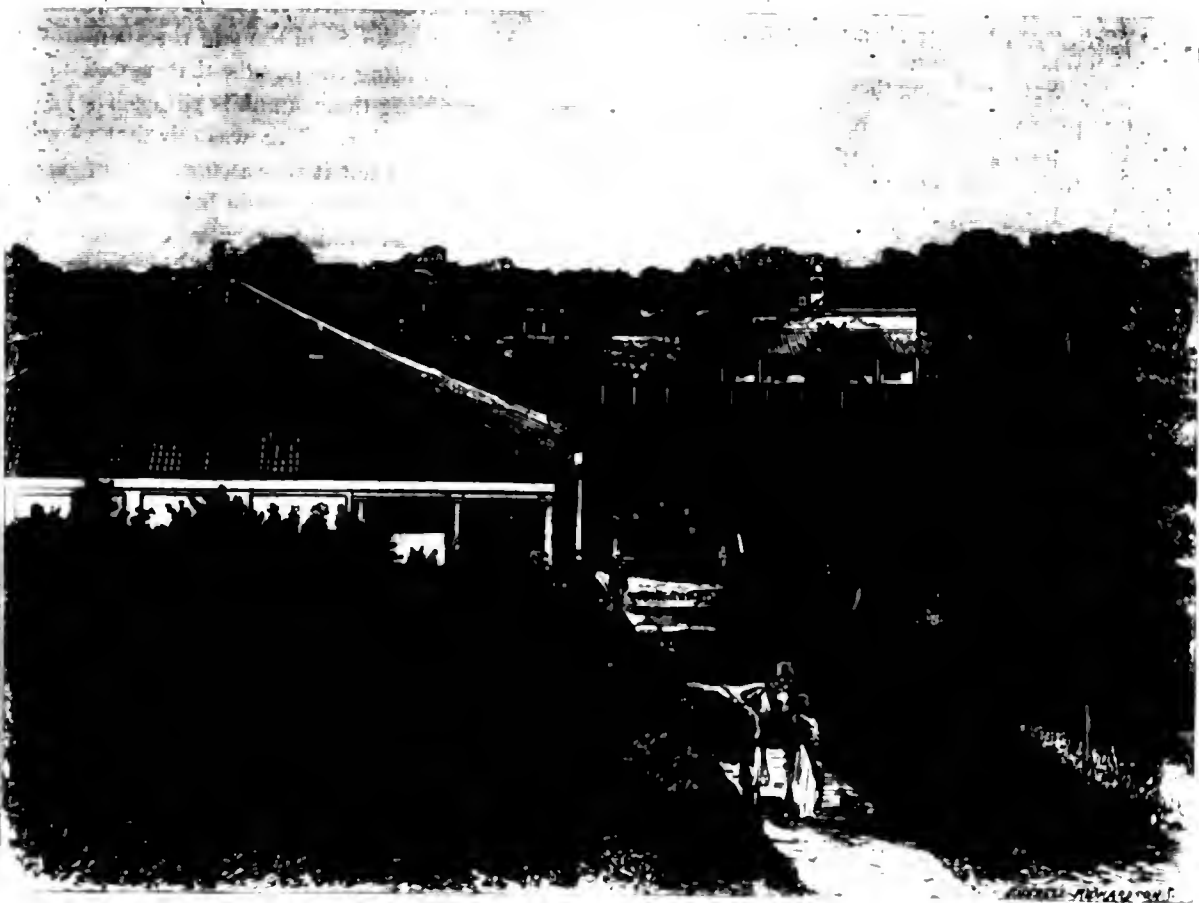
# HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh"—*Isaiah liii. 11.*

VOL. III.

BOSTON, MAY, 1872.

No. 11.



The Mission House and Orphanage at Bareilly.—From a Photograph.

We are glad indeed to give our readers this month a picture of the Girls' Orphanage at Bareilly.\* There could hardly be found one place in the India Mission in which throughout our society's territory such extended interest centres.

The history of the Orphanage is familiar to many, but perhaps a short resumé will not be out of place. It was founded after the close of the Sepoy rebellion in the year 1857. Its site seemed peculiarly hallowed to missionary work. As many may remember, the ground was previously occupied by the home of Maria, a noble Christian girl, the first female member in the Bareilly mission station. On that memorable Sunday, May 31, 1857, when the outbreak of the meeting came, she was trying to escape from danger, but her flight was intercepted by a soldier who with his sword beheaded her. But how fitly

\*We are indebted for this picture to Dr. Butler, for whose recent work "The Land of the Veda," it was engraved.

did the Lord provide for her monument! surely His "saints shall conquer though they die."

The building in the left of the picture is the mission house, the residence of the missionaries in charge; at the right is the school building, and in the rear of the mission house stands the Orphanage, its top just visible above the roof.

The superintendence and direction of the Orphanage has been most ably held by Mr. and Mrs. Thomas, — who were the past year assisted by Miss Sparkes. But Mrs. Thomas having decided to return to America for rest, and other work requiring Mr. Thomas' attention, the charge was given, at the recent conference, to Mr. and Mrs. Judd, who went to India last autumn for the second time.

There are now 140 girls in the orphanage, — supported by the different branches of our society — and from whom now and then come most encouraging reports.

May God richly bless both orphans and teachers.

## FOR HIS SAKE.

BY MRS. MARY STEVENS ROBINSON.

GIVE thy time for those who perish,  
Children of God's family;  
Sisters in the common household —  
Give thine hours ungrudgingly.

Bounteously of thine abundance,  
Give; how largely art thou blessed!  
Wilt thou all things enjoy richly,  
Not considering these, distressed?

Give thy thought, — thy best devisings;  
Even as Christ the Master gave,  
Heavenly bread that falleth never,  
Hungering, straying souls to save.

"I have given you an example;  
Not above your Lord are ye";  
Thus He spake; and His dear service  
Worketh life and liberty.

*New York City, 1872.*

## LETTER FROM MISS McMILLAN.

THE long voyage is ended; we have safely reached our destination, and through the columns of your paper we would like to send greetings to the dear home friends; to the many who gathered around our little mission band, and with their words of love and encouragement, cheered us on, to those who were praying for us all the while we were on the ocean, and whose prayers we feel sure will still be offered in our behalf while in this land of darkness.

We will never forget that bright beautiful morning, the 18th of October, when the Idaho weighed anchor and steered from the harbor. Though every tender feeling was touched, yet sweetly we realized the fulfilment of the promise, "I am with you."

We reached Liverpool on the 28th, where we were joined by Mr. and Mrs. Gill, and Miss Tinsley, who had left America a short time previous. Our company now numbered ten. On the morning of the 3rd of November we again set sail in the "Nemesis" for our distant mission field. This is the same steamer in which Bishop Thomson sailed from Ceylon to Suez, though it has since been refitted.

The voyage was very pleasant; the air soon became soft and balmy as spring. With our glasses we could see the verdure on the coast of Spain and Portugal, untouched by frost, and the

towns and hamlets that nestled at the base of the mountains.

All were anxious to see Gibraltar, where the British lion guards the entrance to the Eastern world. Early on the morning of the 10th we went on deck and saw the signal light on Tene-riffe paling in the dawn of day. We touched near the African coast. Soon the sun rose behind the mountains, painting the clouds that rested upon them, and gilding their summits till each seemed wrapped in splendor. This was our first view of Africa. But we felt it was a continent of darkness, that alone could be made bright by the Sun of Righteousness. Rainbows were painted on the mists that gathered at the base of the mountains on the Spanish side. Soon these mists gathering together settled into rain, and veiled Gibraltar so that we could only catch the faint outlines of its bold, rocky height.

The voyage on the Mediterranean was peculiarly delightful. By day we watched the changing colors of the waves and the rainbow-tinted spray. At night the wake of our ship was a path of brightness, and the dark billows rolling around us, each gleaming with phosphorescent light, seemed crested with diamonds. In this pure atmosphere the stars shone with unusual brightness, seeming like burning gems in the coronet of creative power, nightly declaring the glory of God. With everything so pleasant around us, and our great *life-work* before us, is it a wonder that we so often gathered together for prayer and praise, though we knew as our vessel bounded over each wave we were being more widely separated from those we loved dearer than life.

We saw Sicily in the distance, and had hoped to see *Ætna*, but the day was cloudy, and we were disappointed. We saw the signal light in the evening twilight on Malta, but did not pass near it. We thought of Paul "in perils" in these same waters; we saw just a faint outline of the island of *Claudia* where Paul touched in this same voyage.

At Port Said, the entrance to the canal, we had the first glimpse of the heathen world, and of oriental customs and costumes. It is a town built on the sands that have been deposited here from the excavation of the canal; and here have gathered about 4,000 persons from almost every nationality, a motley throng.



Our ship being large we were two days in passing through the canal, stopping at night. The second night we spent near Ethan, the old camping ground of Israel. In a few days we were in the Red Sea. Everything seemed so changed; the rays of the tropical sun fell with a burning heat; all we could see along the shores was the rude huts of the natives of these sun-parched deserts, or the wild Arab wandering along the shores. It was all a scene of desolation. Scarcely a tree or shrub, or spire of grass, could be seen from the entrance to the canal till the desolate mountains of Arabia were lost in the distance. What memories cluster around these scenes, from the waters of the Mediterranean that roll upon the shores of Palestine till the waves of the Red Sea break upon the coast of Egypt and Arabia. Along these shores Israel was guided by the manifested presence of God. Here the waves rolled back, and Israel on the other side sang the song of triumph while Pharaoh and his hosts were overthrown. Here the bread from heaven fell in the camp of Israel, and the water flowed from the flinty rock. Among these mountain chains are Horeb and Sinai, that trembled beneath the footsteps of Jehovah when he gave the law to man. Across these plains the infant Redeemer was borne by his parents as they fled to Egypt.

Sailing on the Red Sea is accompanied with danger, as there are many rocks and coral reefs. But we passed through safely, and a good breeze blowing most of the time made the heat bearable.

Our next stopping place was Aden. We did not see the town, as it is some distance from the shore, but anchored outside the fortifications. England holds this point. There are high mountains all along the coast. Here steamers stop to take on coal; and we, unfortunately, got a very inferior kind, so that meeting the trade winds in the Arabian Sea we were very much delayed, not reaching Bombay till the 14th. And this ended the voyage so full of interest. Never, perhaps, was there more harmony than in our little party, for at sea, they say, is the place to test friendship. All united in praying for each other, while each was striving for a deeper work of grace, praying "God fit me for the work." And prayer was answered, for God was with us all the way.

At Bombay we met Mr. Bowen and Mr. Harding, of the American Board, who were very kind indeed, and also Brother William Taylor, who is laboring there. Here we parted with our dear friend Miss Ashley, who was with us, and is sent by the American Board to Ahmednugger.

On the 17th, we took the train for Lucknow, distant about a thousand miles. Chartering a car, we came directly through, travelling night and day. On the morning of the 20th we reached Cawnpore. Here we were met and welcomed by Brothers Craven, Messmore and Thoburn, missionaries from Lucknow. We soon almost forgot we were strangers in a strange land, but soon called the people ours and the work our own. I must not write more, as my notes are already too lengthy. Yet it seems I have just reached the points of interest. Don't forget us, and don't forget India in your prayers.

Lucknow, Jan. 1872.

#### EXTRACTS FROM MY CHINA JOURNAL.

BY MRS. E. E. BALDWIN.

Nov. 8. We had an early breakfast, and started immediately for *Houqua's* celebrated gardens. They are very beautiful, filled with rare and lovely plants, and adorned with rock work and ponds of gold-fish. Here, we saw plants and trees trained to the forms of animals, houses, boats, and many other things. It is really wonderful how exactly they represented the things intended. In shaded nooks and corners stood evergreen dragons, lions, and bears, looking wicked enough to eat us up. From the garden, we took sedan chairs into the city proper, the gardens being in the suburbs. A short time ago no foreigner could enter within the city walls but at the risk of his life; but British guns opened the gates. We spent some hours in the city. It would be vain to attempt to describe all that we saw. The narrow streets, the throng of natives, the gaily decorated stores, the shops, filled with articles exquisitely carved in ivory, ebony, and sandal-wood, the China ware stores, whose proprietors were princes of wealth, the temples, the wayside shrines, etc., etc., all were objects of intense interest. We visited several temples. The first, a temple to Budh, which had the usual number of large and small idols, but

was especially noted for having the impress of Budh's foot in a rock in the court of the temple. It was simply a monstrous hole in the rock, having somewhat the shape of a foot. It is filled with spring water, and is regarded as very sacred. From this, we went to a Tauist temple. Monstrous, ugly idols were to be seen on all sides. Before one was placed (by some poor devotee) an offering of chicken, vegetables, and fruit. Leaving this, we visited the temple of the five genii, sacred to five females, who were said to have come to China bringing five varieties of grain, which they planted for the benefit of the people.

Thence we went to the "Temple of Horrors," which is considered, perhaps, the most sacred in the city. Even officials in passing it must bow. Here the torments of the wicked after death are represented by life-size figures in plaster and stone. They were being sawed asunder, hurled from rocks, beheaded, cut to pieces, boiled in lead, transformed into beasts, and subject to every conceivable torture, while grim, ugly gods of the lower regions looked on, apparently enjoying the scene. The different expressions of agony on the faces of the sufferers and of grim satisfaction in those of their judges, was fearful and wonderful to look upon. I could not wonder at the terror upon the faces of the poor heathen who peeped in between the bars of the room.

Lastly, we went to the forest temple, in the court of which we saw some beautiful flowers. Here are *five hundred* gods, the deities of persons distinguished for some special virtue, or brave act; among the rest, a life-size image of an Englishman in his foreign dress. We could not learn the cause of his elevation to a seat among the gods. In the Buddhist temple, we were favored with the sight of several sacred hogs. One was so old he could not stand up, and his keeper assured us he was at least fifty years old. They were exceedingly ugly, being black, as all Chinese pigs are, and after seeing them I felt decidedly Jewish in my aversion to swine.

*Sunday, Nov. 9.* We attended Chinese service in Mr. Vrooman's chapel. We had a strange congregation, and collected in as strange a manner. Mrs. V. took her seat at the melodeon and commenced playing. At first but few were pres-

ent besides her own school girls. Soon, others in passing, hearing the music, stopped at the door and looked in, some with burdens upon their shoulders, and all engaged in their usual occupations, for the Chinaman knows no Sabbath. Those that stopped at the door from curiosity soon entered, and being invited to sit down, they did so, and we soon had a good audience. They brought in their baskets, tools, vegetables, fish, or whatever they were carrying, and placing them on the seat or floor beside them, listened awhile with curiosity and attention to the words of the native preacher, and then arose and left, carrying with them, we hoped, some seed thought that would yet produce fruit in their conversion.

#### ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY IN INDIA.

The annual meeting of the Woman's Missionary Society connected with our mission in India, was recently held in Moradabad at the time of the annual conference. After the election of officers for the coming year, reports of auxiliary societies were given, from which it appeared that these organizations were in successful operation in some of our stations, and that by means of them the missionary spirit had been greatly increased among the women of our native church. They give cheerfully their little offerings of money, and teach their children to do the same. The monthly meetings for prayer, and reports of work among the heathen women, have been well attended, and were oftentimes of great interest.

The work in the zenanas, girls' schools, and places visited by the Bible women, has been most interesting and encouraging during the year, as reports that have already gone forward to the several branches at home will show.

The principal business of the ladies at this meeting, was to prepare estimates for the work of the coming year. The whole amount asked from the society at home was \$32,202. Of this amount, \$6,000 is asked to defray the expenses of sending out four lady missionaries, three physicians and one teacher. The ladies in Lueknow asked \$4,000 to build school and boarding halls in connection with their home, for the accommodation of the Christian girls' boarding school, which is already in successful operation. Miss Swain

asked \$5,000 for hospital buildings, which are very much needed in connection with her work in Bareilly. The gift of the Nawab of Rampore has furnished a fine building for a Ladies' Home, and several acres of land in a most desirable location. They now require aid to enable them to erect suitable hospital buildings, and we felt confident that this would be promptly and cheerfully furnished by the ladies at home.

We were all aware that we were asking *largely*; but when we considered the demands of the work in the several stations, we thought we ought not to ask for less. We were encouraged in this by the hearty support which has been given in the past, and we were sure that the work which has grown so rapidly by the aid already given, will not be allowed to suffer in the future for lack of means to carry it on. We endeavor to make use of every agency available here for the prosecution of our work, and to carry it all on with as little outlay of money as possible. We believe, however, that the greatest economy in the end, will be to push the work vigorously now, that much of it may the sooner become self-supporting.

The following preamble, and resolution were unanimously adopted by the ladies:

*Whereas* It is desirable for the permanent success of our work in India, that such work become as far and as early as possible, self-sustaining and self-controlled; therefore,

*Resolved*, That we will endeavor to keep this end in view, in all arrangements with our employees, and encourage Christian teachers and Bible-women to work without pecuniary remuneration, or at such low rates as the income of their husbands will allow.

We were encouraged and greatly aided in our meetings by the presence of the ladies who had recently arrived in our mission. We all rejoiced to see Mrs. Judd back again among us, and we were glad to welcome those who had come to us for the first time. Some who had labored long and faithfully for the women of India, were soon to leave us for a time, to seek renewed health and strength in their native land. Mrs. Messmore, Mrs. Thomas, and Mrs. Knowles, with others from our mission, sail from Bombay for Liverpool to-day. Mrs. Thomas is accompanied by Mrs. Baunerji, who was formerly in the girl's orphanage, and was one year the Bible-woman supported by a Sabbath school class in Lawrence,

Mass. We would bespeak for all these the prayers and sympathies of the ladies of our church. The following resolutions were adopted with reference to their departure from among us:

*Resolved* 1. That while we acknowledge the necessity that compels the departure to America of Sisters Messmore, Thomas, and Knowles, we deeply regret their separation from us and from the work that has occupied so much of their time and care in India.

2. That we tender them our sympathy and love, and assure them that our prayers for them shall be that their residence at home may not only result in the restoration of their health and strength, but also be a means of assisting the ladies there in their noble efforts for the salvation of the women of India.

3. That while we shall hope for their safe and speedy return, we will endeavor to so water the seed they have sown that nothing shall be lost in the harvest when they and we come rejoicing, bearing our sheaves.

We were highly favored in having an opportunity to hear from Dr. Maclay, who was present at our conference, of the work being done by our sisters in China, and also some account of the native Christian women there.

The religious services in connection with our conference were seasons of great interest and power, and we separated to commence the duties of another year with renewed spiritual strength, and increased faith and hope.

L. S. PARKER.

Moradabad, February 15, 1872.

## BIBLE-WOMAN'S WORK IN LUCKNOW.

FOR THE NEW YORK BRANCH.

MISS THOBURN writes: "A few weeks after the death of the Bible-woman, Caroline Wright, I appointed another in her place. She has not had a medical education, but she is a good woman, capable and reliable. Annie F. Jaffray has just closed a most useful year. Her zeal and love have never faltered; she has gone on daily with her work, using her efforts to sustain the school opened through her means a year ago. She has conducted a Sunday school that has had an average attendance of thirty-five women and girls, and has been ever ready to do what good her hands find to do.

We have now about one hundred and fifty girls under instruction in the city schools, and forty in the Christian girls' school. These, with those being taught in zenanas, make over two hundred women and girls under instruction. The last

month has given the work an impetus in a better direction than even the good one of reading and sewing. There has been more talking, and Bible reading, and singing in the schools and zenanas than before. Even prayer has been allowed in some houses. Another good and promising work has been growing, — Sunday-schools. On last Sunday we had forty women and girls in one school, thirty-five in another, and smaller numbers in other places. These are of course, among the poorer classes, the zenana people not being able to go out to Sunday schools. It may seem a little thing to you that in this great city we can collect groups of ten or twenty who will allow us to spend an hour teaching them the way to heaven; but the little groups are as encouraging in our sight as your thousands to you."

Miss McMillan writes from Moradabad, where she has been stationed by the conference: "While I was in Lucknow I visited the schools with Miss Thoburn; she has quite a number under her charge. In them are many bright little girls coming out of homes of wretchedness. They seemed to me like plants growing where the heavy shadows fall, — no ray of light ever reaching them, but now called forth to bask in beams that will gild their souls. I am glad these walls that surround them, centuries old, built of the vilest sins and wickedness, and gross crimes, are crumbling, and now the sun that bringeth healing on his wings may shine on them. I was also in some of the zenanas. The first we visited, we passed through a court into a room bare of furniture save a couple of chairs, a box, and some pictures of gods over the door. The mother of the family entered, drawing her clothes tight round her, lest she should touch us, and thus lose her caste. Her daughter, a young girl, lately married, was also there. But the most interesting person was a sister-in-law, who was in the next room at her devotion. She had a brass vessel in which she placed a little idol which she had made of clay, and was heaping offerings of fruit and flowers, sprinkled with Ganges water, on it. At times she would appear lost in devotion, then would look up and smile at us, when she would look really beautiful. We almost wonder that these women can be so interesting in their prison homes. It is evident they are not an inferior race; they only need the light and love of

Christianity to raise them, perhaps, above the level of their fairer sisters.

"In another house, the little girl wife, who was not afraid of her caste, came right to us with outstretched hands, and almost unconsciously our arms were around her. She was one of those sweet, childish women, who love to be petted. Miss Thoburn had shown her some of her stereoscopic views one day; — when asked if she would like to see them again, said, "no, it makes me feel sorry." Poor little one; she could not bear to think the world was so beautiful and she shut in from it all.

"The next was a home where a very pleasant woman met us. She had consented to allow her little daughter to come to school, but the little one had been detained at home by illness. When the child saw us she cried to go with us. We felt like thanking God for those tears that showed we had won that heart."

Christian women of America, in your light and liberty, your high social and religious privileges, your happy homes, where you shine as central suns, think of your sisters in India in their "prison homes," and ask God what He would have you to do for them.

C. BUTLER, Cor. Sec.

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## HEATHEN WOMAN'S FRIEND.

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BOSTON, MAY, 1872.

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### A MEETING ALL SHOULD REMEMBER.

THE General Executive Committee of our society, consisting of the Corresponding Secretaries and two representatives of each Branch, is to commence its annual session in New York, May 15.

This will be the most important meeting yet held in connection with our enterprise. The committee will have to review and re-arrange a larger work than ever before. It will devolve upon them to wisely forecast the possibilities of the ensuing year. The General Conference will be in session just across the East river, and its recognition and official endorsement of the Society must be solicited. Never had these representatives of our wide-spread organization such need of wisdom and divine direction. Vast interests of Christ's kingdom are involved. Let us all pray that God may grant the Committee brave hearts,



and clear heads, and strong hands, and guide all deliberations and arrangements to the best results.

#### IDRIS AND THE VIRGIN.

"To what purpose is this waste?" This is the contemptuous question which human selfishness is forever asking over every offering which human love brings and consecrates to Jesus.

Sometimes the emphasis of the sneer is put upon the latter part of the question, sometimes upon the former. In the one case the insult is offered to our blessed Lord, in the other to his disciple. The one form of the sneer insinuates that the Lord Jesus is of so little consequence, that the least sacrifice of personal ease or earthly good for his sake is a dead loss, an inexcusable waste. The other form reflects with equal severity upon the offerer of such gifts, the implication being, that only senseless, duped, irrational devotees, could ever do so foolish a thing.

Perhaps no kind of Christian sacrifice has oftener called out this despicable question than that exhibited in devout self-consecration to missionary services. The selfish and calculating see nothing but the privations, hardships, perils, and failures incident to missionary life. Even professing Christians often seem willing to justify their lack of interest and of generosity in this direction by representing the whole enterprise as a hopeless and wasteful one. What doleful "facts" they bring in proof of the fruitlessness of missionary labor! What frightful mortuary statistics of different missions! They would almost make you believe that all missionary ground is fairly windrowed with missionary graves. They do not always utter, but they are perpetually suggesting the old question, To what purpose is this waste?

How different the thought and feeling of the soul which has once experienced the constraining power of Christian love! How oblivious is such a soul to all these considerations of personal ease and safety! How indifferent to all bonds and afflictions and deaths! How grandly has one of the first of these missionary souls spoken for them all. "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Missionary life-offerings are a waste in no sense. Recent statistics show that the longevity of missionaries compares favorably with that of any other class of people. But even in those exceptional cases which give such point to the world's sarcasm, the cases where men and women of noblest character and promise fall a prey to hardships, or an unhealthful climate, before their life-work is fairly begun; who shall say that even one of these is vainly "sacrificed"? Has God no purposes to accomplish *in*, as well as *through* his missionaries? Who can tell the inestimable, the infinite significance of this inner call and obedience for these souls themselves? What mean those words, "Whosoever shall lose his life for my sake, the same shall find it"?

In an old Mohammedan legend, we find a reason assigned for the distinguished honor of translation given by God to Enoch. It was not a service actually rendered by the holy man, but one which he only thought to render. According to the legend, he was pre-eminently a preacher of purity, a prophet to the descendants of Cain. So holy was he, that Allah thought to bestow upon him an honor never before bestowed upon mortal, — exemption from death. But first, the prophet must be specially tested to see if he would show himself worthy of such a remarkable distinction. Accordingly, Allah sent to him a virgin of wondrous beauty, who cried to him for help: "Come with me and thou shalt do a work acceptable to Allah. My sister has been kidnapped by a godless Cainite, and is a prisoner in the farthest regions of the West. Gird on thy sword and help me to deliver her!"

Thereupon Idris, — for so the Moslems call him, — girded on his sword, took up his bow and club, and followed the virgin from morn till eve through desolate and arid deserts. Nevertheless, he spoke not a word and looked not upon her. At night-fall she erected a tent; but Idris laid himself down at its entrance to sleep on the hard, stony ground. She invited him to share her tent with her; but he only answered, "If thou hast anything to eat, give it me." She pointed to a sheep which was roving through the desert without a keeper; but Idris answered, "I prefer hunger to theft; the sheep belongs to another."

Next day they continued their journey as be-

fore, the prophet still following the virgin and uttering no complaint, though almost perishing from hunger and thirst. Toward evening they found a bottle of water on the ground. The virgin took it up, and opening it would have forced Idris to drink; but he refused, and said, "Some luckless traveller has lost it and will return to seek for it."

During the night, Idris having once more baffled all the wiles of the virgin, who had again endeavored to draw him into her tent, Allah caused a spring of clear, fresh water to gush forth at his feet and a date tree to rise up, laden with fruit most luscious. Idris invited the virgin to eat and to drink, concealing himself behind the tree until she should partake and return to her tent. No virgin appeared. At last, after long waiting, he stepped to her door, and said, "Who art thou singular maiden? These two days thou hast been without nourishment, and even now thou art unwilling to break thy fast, though Allah himself has miraculously supplied us with meat and drink."

"I am the Angel of Death," she replied, "sent by Allah to prove thee. Thou hast conquered. Ask now, and he will assuredly grant thee all thy desire."

Idris requested only that he might momentarily see death and hell, and paradise, in order that he might return and preach more powerfully to men. Allah granted each request, but bringing him to paradise suffered him to go no more out forever.

Eternity alone can ever show how many other prophets of the Highest have set out for the ends of the earth, as they supposed, to fight the godless Cainite, but in reality, as God meant it, to pass the supreme test of their earthly existence, and enter upon honors as exceptional as Enoch's.

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THROUGH the kindness of a friend, we have received the following extract from a letter from Mrs. Judd:—

I ought to tell you about a monthly missionary meeting I attended in Moradabad with sister Parker, among the native Christian women. They had organized a society similar to ours at home, and met monthly to talk of their work among the heathen women, and to bring in their

monthly dues. It would have done your heart good could you have heard them, especially in their prayers for the Christian women of America, who were doing so much to help them in this blessed work. And then they gave their mites so cheerfully; not only did the mothers give for themselves, but some of them for their little girls, also; and those who could not be present sent in their pice by others. Thus you see the heaven is working; not only in the hearts of mothers and daughters at home is this missionary spirit beginning to live and burn, but also in these hearts saved by the same precious name, and glorious results must follow. May the good Lord hasten on the day of India's redemption.

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#### OBITUARY.

ANOTHER member of the Executive Board of the Northwestern Branch has been called from labor to reward. One of our Vice-presidents, Mrs. Rev. M. M. Parkhurst, died in Chicago, March 30th, 1872. She carried the work of our society on her heart. Though she had not lived among us very long, we had learned to love her sweet, earnest face. As the years glide on, bearing from us our friends, let us who remain inquire diligently of the Master, for the duties of each hour.

J. F. W.

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#### BRAHMO AND BRAHMIN.

In our reports from India the words *Brahmo* and *Brahmin* (or *Brahman*) are sometimes confounded, and a word of explanation might not be out of place. The *Brahmos* are the theistic reformed sect, now led by Keshub Chunder Sen. Their religion and doctrine is after the kind of progressive Unitarianism. *Brahmins* are orthodox Hindoos of the highest caste. *Brahmos* do not believe in caste or any of the old superstitions, but are progressive in all points, except Christianity. The Unitarian missionary at Calcutta has recently joined them; but though he turns from light unto darkness, he has been too near the glory to be entirely welcome to them.

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If we cannot go to the heathen, two things remain for us, — giving and praying; and the last not less necessary than the first.

The conferences are still endorsing our society, its work and workers. The Baltimore Conference at its recent session gave a most cordial recommendation, — and from the many good words, we append these, as a sample: —

This society is helping to solve one of the most important problems of the age, — a problem forcing itself upon the minds and consciences of thoughtful men in all the churches; — viz., the suitable employment of the latent energy and resources of Christian women in Christian work. The women who compose this organization are willing, and want to work in the Master's vineyard: and the church and the world need that they should supplement our strength, aggressiveness, and public labors, by their peculiar sympathy, tact, and tenderness. There are some fields which they alone can cultivate — some of the harvest which they alone can glean, — some work which they alone can do. In their behalf we appeal to you; let them do it; and let them feel that they have your sympathy and approval whilst they do it. Say to the churches as Boaz said to the reapers in behalf of the modestly gleaning Ruth, "Let them glean even among the sheaves, and reproach them not; and let fall also some of the handfuls of purpose for them, and leave them that they may glean them, and rebuke them not."

Does any sister need a little exhortation? No better one can be given than the quiet example of this thoroughly Christian woman, whose purse was surely converted when her soul was saved.

I received \$4.50 last Sunday from an old lady who had decided that half the money she received from the sale of her turkeys she would give to the W. F. M. Society. She sent me last December \$10.00, and said her turkeys were not sold, but she feared the society would need the money, and if, after they were sold she received more, she would send the rest. Accordingly, she came last Sabbath and gave me the \$4.50, saying she did not wish, like Ananias and Sapphira, to keep back a part of the price.

THE Berlin Missionary Society suffered severely from the drain of the late war. At the year's end it was found that there must be a debt of 10,000 thalers. Relief has come in a remarkable way, viz., by the finding of diamonds worth the amount required, on some land lying on the Vaal river, South Africa, which was given to the society some years ago.

OVER 300 different books have been printed in the Chinese language by Protestant missionaries.

## Children's Corner.

### CHINESE VISITORS.

LETTER FROM MISS S. H. WOOLSTON.

WHILE you little folks in America are rubbing your eyes and trying to keep awake a little while longer, on Wednesday night, over here in China we have not only gone to bed and slept all night; but we are already up, and have had breakfast on Thursday morning. Do you know how it is? Ask somebody.

I want to tell you about our visitors. If a great many come together they are noisy and troublesome, because they all talk at once, and nobody knows what anybody says. They do not often come in such crowds, unless it is a feast-day, but in little companies of ten or a dozen. When we go in where they are they all rise up, and will not sit down again till invited several times. They ask us if we have eaten yet; how old we are: how long we have been in China; perhaps they want to see if our feet are bound; admire our clothing; ask if we made it ourselves; how many garments we wear; if we are not cold in such thin clothing, etc., etc. Then, on our part we ask them how old they are; where their houses are; how large a family they have; what their surname is; what they do when at home; sometimes we show them some pictures and tell them about America, and how people do there. By this time the tea is made, and we invite them to drink tea (clear, without sugar or milk). Some of them, if they have a little tea left in their cups, turn round and throw it against the wall; others talk so loud they almost scream; but these are strangers who have never been here before, and it is amusing to hear their friends tell them what they must, or must not do.

Then we ask if they can read, and if they would not like to hear one of the school girls read a little. Some of them listen attentively and seem to understand what they hear, or perhaps, one woman will begin and explain to the rest; if they do not want to hear anything about Christianity they suddenly find it is getting late, they have a long way to go, or they begin to talk to each other, or ask silly questions about something else. Very few women can read, but we often give them books to take home, telling them they

must ask some one who can read to read to them.

One day we had a house full of visitors, all heathen but one woman, who was a Christian. I overheard her talking to one who sat near, and she said: "You think the house is very clean, and large and nice; but if we do right and get to Heaven, we shall have a house *pe chin ku tuai*" (than this *much* larger).

Another time a woman took off all her rings, — half a dozen, jade, silver and brass, — caught hold of my hand, and before I knew what she wanted, she slipped them on my fingers, saying, "O, if you would only wear rings like that — so — your hands would look so pretty, prettier than mine!"

When they go away they say a great many times, "We have troubled you, we have troubled you." "Thank you." "We invite you to be seated." We tell them they have not troubled us, not to return thanks, to walk slowly, and we invite them to come again when they have time, and bring their friends with them.

*Fow Chow, China.*

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows: —

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. Rev. J. T. Gracey, Media, Penn. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 178 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. B. R. Cowen, Mt. Auburn, Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NORTHWESTERN BRANCH.

Cor. Secretaries. — Members. Sub. H.W.F.

Asbury Ch., Terre Haute, Ind.	Miss Mary Beauchamp, 60	25
Wheaton, Ill.	Mrs. A. A. Needham, 50	23
Dearborn, Mich.	Mrs. Titus Dort, 50	4
Chauncey, Ind.	Mrs. M. J. Steely, 20	8
Muncie, Ind.	Kate Sample, 20	30
South Lyon, Mich.	Mrs. Joshua Harker, 22	33
Onondaga, Mich.	Mrs. Theo. Lyon, 24	18
Lincoln, Ill.	Mrs. M. A. Howe, 25	5
Galesburg, Ill.	Mrs. O. E. Mandeville, 105	44
Highland, Ill.	Julia Parkinson, 10	9

Brookston, Ind.	Mrs. Maggie Davis, 54	8
Brighton, Ill.	Mrs. D. Blodgett, 24	17
Duplain, Mich.	Mrs. J. P. Carr, 18	7
Elsie, Mich.	Miss Ellen Austin, 26	20
Mnngerville, Mich.	Mrs. Sarah Bogue, 10	28
Perry Centre, Mich.	Mrs. M. A. Perry, 31	20
Glass River, Mich.	Mrs. John Adams, 13	8
Laingsburg, Mich.	Mrs. Dr. Ward, 18	20
Fowlerville, Mich.	Mrs. Dr. Brown, 17	19
Collinsville, Ill.	Miss F. I. Portmess, 32	20
Saline, Mich.	Miss Anna West, 52	31
Dundee, Mich.	Mrs. Sarah Penfield, 22	3
Rockford, Mich.	Mrs. James Judson, 10	
Cedar Springs, Mich.	Mrs. Carrie Hayes, 12	
Jonesville, Mich.	Mrs. H. P. Henderson, 43	23
Williamsville, Ill.	Mrs. Hulda Potter, 10	3
Winchester, Ind.	Mrs. Maggie Neff, 19	7
Upper Alton, Ill.	Mrs. Kate K. Boyle, 13	15
Rosnoke, Ind.	Mrs. Dr. Chaffee, 22	20
Rome City, Ind.	Mrs. Mary Clark, 12	12
Freeburg, Ill.	Laura Varner, 11	10
Minooka, Ill.		5
Frankfort, Ill.		25
Elwood, Ill.		23
Wilmington, Ill.		26
West Peotone, Ill.		26
Manteno, Ill.		53
Peotone, Ill.		54
Woodstock, Ill.		56
Veroqua, Wis.	Mrs. Dr. Murphy, 20	7
West Omro, Wis.	Miss L. A. Tinker, 20	19
Rochester, Ind.	Mrs. A. B. Gaskill, 26	12
Franklin, Ind.	Mrs. F. W. Elam, 29	19
Waterloo, Ind.	Mrs. Perinthe Miller, 15	15
Coesse, Ind.	Miss J. M. Patterson, 27	10
Lebanon, Ind.	Mrs. Mary Drew, 25	7
Wawaka, Ind.	Mrs. Libbie Sexson, 30	18
Ligonier, Ind.	Mrs. D. Dodge, 40	22
Bloomington, Ind.	Mrs. S. G. McKenzie, 39	13
LaGro, Ind.	Mrs. M. M. Hight, 32	15
Logansport, Ind.	Mrs. Wm. McNowa, 19	4
Asbury, Ind.	Miss Sylvia Clemons, 16	12
Logansport Mission, Ind.	Mrs. H. Lynn, 29	19
Hartford City, Ind.	Mrs. S. E. Henderson, 14	9
Spencer, Ind.	Mrs. M. N. Collett, 28	12
Bluffton, Ind.	Mattie E. W. Daniel, 22	14
North Manchester, Ind.	Mrs. L. K. Harris, 48	25
Leesburg, Ind.	Mrs. S. J. McElwee, 22	14
Marion, Ind.	Miss Mattie Sellers, 37	22
Marion, Ind. (young ladies),	Mrs. Dr. Neal, 34	9
Pleasant Valley, Mich.	Miss Maggie Russel, 14	20

*Life Members.* — Mrs. Dr. Sullivan, Rising Sun, Ind.; Mrs. Dr. Williams, Rising Sun, Ind.; Mrs. Dr. A. Wood, Michigan City, Ind.; Miss Gertrude Carey, Indianapolis, Ind.; Mrs. Addie Carey, Indianapolis, Ind.; Mrs. Martha Morrow, Indianapolis, Ind.; Rev. Rezin Hammond, Charlestown, Ind.; Mrs. N. T. Hammond, Charlestown, Ind.; Mrs. W. C. Sherwood, Dartford, Wis.; William Heath, Esq., La Fayette, Ind.; Mrs. F. Spaulding, Bloomington, Ill.; Mrs. John Magoon, Bloomington, Ill.; Mrs. Mary Stotts, Quincy, Ill.; Mrs. Mary A. Smith, Quincy, Ill.; Mrs. Wm. H. Hunter, Rock Island, Ill.; Mrs. William Wheeler, Chicago, Ill.; Mrs. E. Folbee, Anrora, Ind.

*Moneys paid towards the Education of Medical Missionary Candidates.* — Mrs. Kellogg, Chicago, \$2.00; J. E. Shipley, Chicago, \$1.00; A. G. Lane, Chicago, \$1.00; Newton Bates, Chicago, \$1.00; Mr. McCasky, Chicago, 50 cents; Mr. Snyder, Chicago, \$1.00; Mr. Clark, Chicago, \$2.00; Mr. Harvey, Chicago, \$1.00; Mr. Cole, Chicago, \$1.00; Mrs. Hart, Chicago, \$1.50; Miss Cowen, Chicago, \$5.00; Mr. Gammon, Chicago, \$2.50; Mr. Chamberlain, Chicago, \$1.00; Mr. Farwell, Chicago, \$2.50; Mr. Bishop, Chicago, \$2.50; Ada Street Church, Chicago, \$5.00; Michigan Ave. Church, Chicago, \$5.00; Rev. O. C. McCabe, Chicago, \$1.00; Dearborn, Mich., 25 cts.; Niles, Mich., \$5.70; Unadilla, Mich., 50 cts.; Mrs. D. Preston, Detroit, Mich., \$10.00; Mrs. Chase, Wayne, Mich., \$2.00; Centreville, Mich., \$2.00; Coldwater, Mich., \$4.00; Jackson, Mich., \$2.00; Sharon, Mich., \$5.00; A Friend, 25 cts.; Sale of books and pictures, \$3.58; South Colon, Mich., \$2.20; Three Rivers, Mich., \$3.15; Hudson, Mich., \$3.22; Mrs. Spencer, \$2.00; Court St., Flint, Mich., \$25.00. Total, \$112 36

JENNIE F. WILLING, Cor. Sec.

### CINCINNATI BRANCH.

*Additional Life Members.* — Catlettsburg, Ky., Mrs. J. D. Walsh, Mrs. William Ely; Erie St. Cleveland, Mrs. B. A. Hontz; Wesley Chapel, Cin., Mrs. Rev. Spahr; Greensburgh, O., Mrs. Plumer Williams, Sidney, O., Mrs. Thomas Stevenson; New



Lexington, O., Miss Kate Parker; St. Paul, Cin., Mrs. J. F. Wiltsee, \$60.00, for Bible reader; Bellefontaine, by Mrs. J. B. Smith, \$30.00 for the education of an orphan in India; Mrs. Paige, Del., \$60.00 for Bible reader; High St. Springfield, Mrs. Stewart undertakes the support of an orphan for ten years, to be called for a beloved daughter removed to the mansions above, Lizzie Hall; Mrs. Christmen, one orphan for five years, to be called Eliza Christmen.

CORRECTIONS. — 1. In Nov. No. of Friend, for Mrs. L. B. Jones of West Bedford, read Mrs. S. B. James.

2. Snyders, in April No. should read Davidson Chapel.

Mrs. B. R. COWEN, Cor. Sec.

## RECEIPTS OF W. F. M. SOCIETY.

### NEW ENGLAND BRANCH.

MARCH 1ST TO APRIL 1ST, 1872.

Maine. — Bangor, Brick Chapel Aux'y, thro' Mrs. Rev. C. F. Allen, \$3.00; Scarborough, Mrs. A. Milliken \$3.60. Total, \$11 60

New Hampshire. — Unity Aux'y, thro' Mrs. Julia B. B. Neal, \$15.65; Marlow Aux'y, thro' Mrs. P. E. Fox, \$1.00; Tilton Aux'y, thro' Mrs. Wm. A. Colby, \$1.75; West Springfield, from Mrs. S. H. Clement, \$5.00. Total, \$26 40

Vermont. — Springfield Aux'y, thro' Mrs. Jos. Messenger, \$14.00; Stowe, Mrs. Ayer, \$1.00; Groton, Mrs. L. M. Forrest, \$1.00; Northfield, Mrs. A. F. Ballard, \$1.00; Mrs. J. Bian, \$1.00. Collected by Mrs. Rev. W. J. Kidder, \$25.00; West Concord Aux'y, thro' Mrs. Asa C. Lee, \$35.00; Bellows Falls Aux'y, thro' Mrs. Rev. C. Taplin, \$12.25; Hardwick, thro' Miss Salina Hathaway, \$6.00. Total, \$96 25

Massachusetts. — Boston, Bromfield St. Ch. Mrs. Frank Webster, \$1.00; Hanover St. Ch. Aux'y, \$3.00; South Boston, Dorchester St. Ch. from four members, to be used towards the payment of Miss Swain's salary, \$7.80; East Cambridge Aux'y, thro' Mrs. Edwin Fogg, \$20.00; Medford, thro' Mrs. W. C. Child, mite boxes, \$8.00; East Sangus, thro' Mrs. Philbrook, \$22.00; Lynn Aux'y, thro' Mrs. H. S. Humphrey, \$263.24; (\$30.00 from Mrs. T. P. Richardson for support of an orphan; \$30.00 from Mrs. M. E. French, for the support of an orphan, to be named M. E. French; \$20.00 from Mrs. Mary L. Chase, to support an orphan, to be named Etta Lindsay) Swampscot Aux'y, thro' Mrs. Rev. J. Capen, \$10.00; N. Bridgewater, Gracie Bowen's mite box, \$1.00; Mrs. Bailey, \$1.00; Mrs. Wm. M. Shedd, \$10.00; West Church, from five young ladies, \$5.00; Lexington, Miss Grace I. Winship's mite box, \$5.00; Stoneham Aux'y, thro' Mrs. Abbott, \$4.50; Hingham, from Mrs. Rev. M. P. Alderman, \$5.00; Waltham, from Mrs. Bolton, \$1.00; Mrs. Glazier, \$1.00; Auburn-dale Aux'y, thro' Miss Taylor, \$13.00; Hanover, Rev. Edward Hyde, \$5.00; South Framingham, Rev. S. C. Carey's mite box, \$1.50; Worcester, Mrs. Pliny Wood, \$1.00; Springfield Aux'y, thro' Mrs. P. S. Mansfield, \$3.00; Brookfield Aux'y, thro' Miss Kimball, \$8.00; Duxbury, from Mrs. Rev. B. Otheman, \$5.00; Gloucester, Elm St. Ch., thro' Rev. A. F. Herrick, mite boxes, \$4.00; South Somerset, Miss Mary B. Wilbur, \$20.00; Chilmart, \$2.00; South Glastenbury, \$1.00; New Bedford, County St. Ch. Bible-class young ladies, for the support of Mary Martha, Bethany, thro' Benjamin Pitman, \$33.00; South Royalston, from Mrs. Rev. N. F. Stevens, \$2.00; Fall River, 1st Ch. Aux'y, \$200.00; Lowell, St. Paul's Aux'y, thro' Mrs. A. W. Weeks, \$37.50; Blandford, from Mrs. Jane C. Robinson, \$3.00; Coleraine Aux'y, thro' Miss Arabella Shearer, \$4.00. Total, \$301 60

Rhode Island. — Providence Aux'y, thro' Mrs. L. D. Kendrick, Chestnut St. Ch., \$20.00; mite boxes, \$9.00; Matheson St. Ch., \$53.75; Broadway Ch. \$7.00; Trinity Ch., \$3.00; Asbury St. Ch. \$6.00; Pawtucket 1st Ch. \$13.50; Thompson St. Ch., \$6.00; Woonsocket, \$10.50; East Greenwich, \$2.50. Total, \$138 25

Connecticut. — Norwalk Aux'y, thro' Mrs. H. N. Simmons, \$15.00; New London Aux'y, thro' Mrs. Nancy Hempstead, \$3.00. Total, 18 00

Total, \$1,092 10

CORRECTION. — To "East Boston, Meridian St. Ch. through Mrs. E. F. Porter, \$24.00." — should be added, \$20 of which was contributed by the ladies to constitute Mrs. Porter a life member.

Honorary Patron. — Mrs. John D. Flint, 1st Ch., Fall River.

Life Members. — Miss Mary B. Wilbur, South Somerset, Mass.; Mrs. Rev. D. O. Knowles, St. Paul's, Lowell, Mass.; Mrs. John Kendrick, Mrs. Rev. Edgar F. Clark, Matheson St. Ch., Providence, R. I.

706 Tremont street.

Mrs. THOS. A. RICE, Treas.

## NEW YORK BRANCH.

MARCH 1ST TO APRIL 1ST.

New York. — Syracuse, Mrs. Clara Andrews, \$20.00; Fulton, Mrs. S. Osborne, \$23.17; Tarrytown, thro' Mrs. Wm. D. Revere, \$15.85; Carthage, thro' Mrs. Sarah R. Francis, \$10.00; Flushing, Mrs. Goodenough, \$9.66; New Rochelle, thro' P. H. Horton, \$3.75; Oswego, Mrs. E. L. Thornton, \$30.00; Albany, thro' Mrs. Wm. Goewey, \$100.00; Candor, thro' E. B. Bosh, \$11.25; Hudson, thro' Mrs. A. Behrens, \$25.25; Watertown, Miss Almira W. May, \$25.00; Mexico, Mrs. H. C. Peck, \$3.00; Cazenovia, Mrs. E. D. Haskell, \$10.00; Potsdam Junction, through Mrs. S. Dicolin, \$8.06; Fishkill, Mrs. John M. Cook, \$25.50; Ithaca, Mrs. Geo. De Forest, \$50.00; Newburgh, through Mrs. G. M. Stoutenburg, \$75.00; Lima, Delia C. Dodge, \$6.00; Montezuma, thro' Caroline Gilmore, \$2.10; Auburn, thro' Rebecca T. Lore, \$15.00; Penn Yan, thro' Mrs. John Latimer, \$18.08; Mrs. Bainbridge, 34th st., \$28.65, fifteen of which is balance of life membership of James Covill; Mrs. Skidmore, \$30.00, for support of orphan named Harriet Skidmore; Mrs. Wm. White, Harlem, \$42.00, twenty of which is to name child Pamela Harlem; Seventh St., thro' Miss Emma Bangs, \$10.50; Duane St., thro' Mrs. B. F. Clark, \$2.00; Brooklyn, E. D., through Mrs. Dr. Harris, \$50.00; Mrs. M. A. Nicholson, 30th St., to make herself life member, \$20.00; Allen St., through Mrs. McAllister, \$2.00; Alanson Church, Miss Adams's subscription, \$5.00; Central Church, through Miss Miles, \$4.50; 30th St., thro' Miss E. Burling, \$20.00; St. Paul's, thro' Mrs. H. B. Lane, treas., from proceeds of concert, \$533 82; Mrs. Bishop Jones, \$10.00; Mrs. Edwin Hyde, for support of orphan named Sarah Mead, \$30.00; Mrs. George Elliott, \$10.00; Miss E. A. Hyde, \$1.00; Mrs. Dr. Foss, \$1.00; Mrs. Dr. Purdy, \$1.00; thro' Mrs. Osborn, from S. A. O., \$20.00, to constitute Mrs. Mary B. Banks Life Member; thro' Mrs. Lovejoy, from mite boxes and other sources, \$129.61; Syracuse, Miss Clara Andrews, \$33.35; interest on moneys in bank, \$86.77; St. Luke's, Mrs. McClees, mite box, \$5.00; Plattsburgh, thro' Mrs. George L. Clark, \$21.00; Mrs. Anna F. Jaffray, \$60.00, to pay for native Bible reader called Anna F. Jaffray; Miss Mary H. Drake, \$90.00, sixty of which is to pay for Bible reader, named Caroline R. Wright, for the year 1873, and \$30.00 to pay for orphan named Mary Alice Smith, for the year 1873. Total, \$1,550 83

New Jersey. — Hope, Mrs. A. J. Albertson, \$25.50; Passaic, Mrs. E. B. Doolittle, Treas., \$23.00; New Brunswick, through Miss Latham, \$12.50; Passaic, through Mrs. Butler, for support of child named Emeline Howe, \$50.00; Mount Holly, through Mrs. A. L. Buckley \$23.50; Elizabeth, through Mrs. Thomas Carlton, \$10.00. Total, \$130 00

Total, \$1,680 83

Mrs. JOSEPH A. WRIGHT, Treas.

## NORTHWESTERN BRANCH.

FEB. 1ST TO APRIL 1ST.

Wisconsin. — Appleton, \$50.00; Sheboygan Falls, \$9.54; Wauwatosa, \$12.50; Dartford, children's society to support an orphan, Pearl Ray, \$15.00; Veroqua, \$3.60; Sparta, \$5.75; Waterloo, \$6.70; Eureka, \$3.00; Wauwapa, \$14.00; Milwaukee, Spring Street, \$12.04; Beloit, \$4.12; Waupun, \$15.75; West Grauville, \$5.10; Fond du Lac, \$28.00; Beaver Dam, \$11.00; Stoughton, \$5.40; Fort Atkinson, \$20.84; Fort Atkinson, Koshkonong class, \$4.66; Omro, \$9.40. Total, \$244 30

Indiana. — South Bend, Michigan St., \$8.39; Door Village, \$6.00; Richmond, Pearl Street, \$21.00; Richmond, Grace Church, \$16.50; Jeffersonville, \$7.00; Valparaiso, \$12.00; South Bend, First Church, \$25.00; Osgood, \$5.00; New Albany, Centenary, \$30.00; W. C. De Pew, for Life Membership, \$20.00; Madison, Wesley Chapel, \$6.00; Bloomfield, \$4.25; Brookville, \$3.25; Lebanon, \$5.75; Chauncey, \$4.00; Evansville, \$7.50; Brookston, \$16.00; Elkhart, \$5.00; Michigan City, \$12.00; Crown Point, \$4.00; Butler, \$5.25; La Fayette, Ninth St., \$10.00; Thorn-town, \$10; South Bend, Michigan Street, \$15.40; Knightstown, \$10.25; Aurora, \$8.00; Mrs. E. Folbre, \$5.00; Madison, Trinity, \$11.00; Muncie, \$4.10; Wabash, \$11.40; Richmond, Central Church, \$7.60; Bloomington, \$9.65; Fort Wayne, Berry St., \$27.00; La Porte, \$7.10; Union City, \$8 00; Goodland, \$5.30; Master Wayland W. Wilson, \$2.00; Spencer, \$5.50; Gosben, \$30.00; New Albany, Wesley Chapel, \$11.35; Angola, \$24.25; Jones, \$9.75; York Centre, \$10.75; Hathaway, \$4.25; Greensburg, First charge, \$14.00; Albion, \$5.00; Salem, \$10.00; Charlestown, \$5.75; Mrs. Ann T. Hammond, and Rev. Rezin Hammond, Life Memberships, \$40.00. Total, \$576 30

Michigan. — Berrien Springs, \$7.50; Algonac, \$17.00; South Dryden, \$12.35; Johnstown, \$12.00; Olivet, \$10.00; Annada, \$7.00; Ovid, Mrs. Fitch, \$2.00; Lansing, Delta Society, \$11.70; Grand Lodge, \$8.35; Kalamazoo, Mrs. L. A. Reese, \$1.00; Chelsea, \$7.25; Galesburg, \$27.50; Jackson, \$17.50; Hadley, \$13.00; Cornua, \$11.00; Manchester, \$10.00; Niles, \$8.00; Ionia, \$47.50; Sharon, \$11.25; Ann Arbor, \$25.81; Colon, \$11.00; Grand Rapids, \$19.00; Greenbush, \$5.25; Centerville, \$6.00; Oneida, \$5.60; Dexter, \$5.00; Mason, \$6.00; Ovid, \$11.00; Coldwater, \$31.00; Homer, \$2.00; Sturgis, \$15; Hanover, \$8.70; Mendon, \$3.50; Blissfield, \$2.75; De Witt, \$5.16; Grand Blanc, \$6.00; Penfield, \$5.00; St. Johns, \$5.46; Battle Creek, \$20.30; Belleville, \$16.00; Hudson, \$16.18; Flint (Court St.), \$30.00; Milford, \$3.87; Commerce, \$5.50; Owosso, \$1.21; Dixboro, \$7.00; Charlotte, \$7.00; New Hudson, \$1.00; Grand Rapids (Division St.), \$3.00; Wayne, \$7.00. Total, \$547 12

Illinois. — Winnebago, \$25.00; Tonica, \$7.25; Asbury, \$3.50; Peoria (Hale Chapel), \$14.60; Ringwood, \$15.50; Effingham, \$8.40; Lisbon, \$3.50; Light House, \$12.00; Little Charlie Bissell, 10 cts.; Griggsville, \$11.00; Bloomington (First Church), \$15.15; Brighton, \$12.65; Upper Alton, \$10.00; Mrs. Labee, life membership, \$20.00; Ottawa, \$25.00; Quincy (Fifth Street), \$13.15; Mrs. Mary Stotts, life membership, \$20.00; Quincy (Vermont St.), \$51.75; Mrs. M. A. Smith, life membership, \$20.00; Morrison, \$12.22; Jacksonville (Centenary), \$45.00; Litchfield, \$10.15; Madison (Wesley Chapel), \$6.00; Manchester, \$1.85; Tonica, \$4.25; Marseilles, \$5.50; Joliet, \$14.00; Plainfield, \$11.00; Peoria (Hale Chapel), \$3.25; Rock Island, \$15.00; Mrs. J. W. Spencer, to make Mrs. W. H. Hunter life member, \$20.00; Marengo, \$17.33; Mt. Morris, \$2.85; Richmond, for orphan, \$8.85; Lodi, \$5.00; Fitz Henry, \$7.88; Mt. Carmel, \$13.90; Oregon, \$16.00; Chicago (Ada Street), \$36.00; Rossville, \$30.85; Eureka, \$5.00; Lincoln, \$6.15; Mahomet, \$10.00; Poplar Grove, 25 cts.; M. J. Saritz, Collinsville, \$1.00; Rockford, a friend, \$10.00; Wheaton, \$14.37; Bloomington (First Church), \$14.50; Peoria (First Church), \$7.00; four books for use of Cor. Secretary, \$8.00; Roscoe, \$4.00; Effingham, \$6.00; Chicago (Centenary Church), \$63.42; Wankegan, \$10.00; Evanson (Mrs. Bishop Hamline), \$10.00; Chicago, Trinity, Mrs. Wm. Wheeler, missionary box, \$2.00. Total, \$756 24

Total, \$2,124 05

Mrs. C. H. FOWLER, Treas.  
409 West Monroe St.

### ST. LOUIS BRANCH.

MARCH 1ST TO APRIL 1ST, 1872.

Missouri. — Central Ch., St. Louis, \$9.25; Central Ch., donation from Mr. Kortcamp, \$5.00; Savannah, from Rev. A. C. Gunn, for orphan, \$30.00; Hannibal, from Mrs. A. C. Prindle, for orphan, \$30.00; contribution from six little girls, thro' Rev. O. Desbier, \$6.00. Total, \$90 25

Iowa. — Osage, \$3.75; Mt. Pleasant, Ashbury Chapel, \$12.50; Lisbon, \$2.50; Mrs. G. W. Byrkit, Agency City, \$1.00; donations from Mr. Quinn, Boardman and others, \$7.75. Total, \$29 50

Minnesota. — Winona, \$7.40; Winona Berean Bible class, \$25.10; Red Wing, \$4.75; St. Paul, Rosabel St. \$13.00; St. Paul, Market St., \$2.50; Anoka, \$11.75; Owatonna, \$3.60; Northfield, \$5.15. Total, \$73 25

Kansas. — Topeka, \$6.35; Leavenworth Memberships, \$13.40; Leavenworth, support of orphan, \$15.00; Rev. H. D. Fisher, support of orphan, \$20.00. Total, \$54 75

Nebraska. — Lincoln, Memberships, \$8.00; Lincoln, to make Mrs. Rev. J. M. Roberts life member, \$20.00. Total, \$28 00

Colorado. — Denver, \$17.00.  
Received on sale of Miss Porter's photographs, \$48.72. Total, \$65 72

Total, \$351 47  
Mrs. W. A. JONES, Treas.,  
17 South 15th Street, St. Louis.

### CENTRAL BRANCH.

FEB. 1ST TO APRIL 1ST, 1872.

Pennsylvania. — New Castle, Lawrence Co., per M. R. Smith, \$16.00; Mansfield, per Miss L. Baker, \$1.50; Harrisburg, per Mrs. T. W. Buffington, \$10.00; Pittsburg, Smithfield St. Ch., per Miss J. A. Bowers, \$8.00; Lancaster, per Mary M. Sanderson, \$10.00; Epsville, per Mrs. J. H. Collins, \$30.00; Hanover, per Mrs. J. A. Leib, \$20.00; Carlisle, per Mrs. J. D. Brown, \$14.15; Providence, per Mrs. W. J. Judd, \$10.00; Mariners' Bethel,

\* Mrs. Franklin Spaulding, and Mrs. John Magnus, ladies belonging to this society who have made themselves life-members, and not been reported in the FRIEND.

per Mrs. Mullin, \$16.55; Ligonier, per Miss Carrie F. Boucher, \$3.00; Germantown, per Miss Spencer, \$41.50; Trinity, per Miss Lowber, \$8.00; Union, per Mrs. Chubb, \$36.00; Arch St., per Mrs. F. Cookman, \$25.00; Green St., per Mrs. Tyson, \$1.00; Hedding, per Miss Carrie Peterson, \$1.00; Mary Blanche Gracey's Miss. box, \$1.41; Tunkhannock, per Mrs. Rev. J. L. Race, \$8.00; Fifth St., per Mrs. Roop, \$5.00; St. Georges', per Mrs. Mullin, \$9.50; St. Paul's, per Mrs. A. Wittenmeyer, \$1.00; Mrs. J. Howell, \$1.00; Ebenezer Ch., per Miss M. F. York, \$4.00; Tea drinking at Trinity, per Mrs. S. L. Keen, \$23.55.

Delaware. — Wilmington, per Mrs. S. C. Allen, \$50.00; Dover, per Mrs. H. Davis, \$1.85; Smyrna, per Mrs. Bewley, \$6.00.

New Jersey. — Palmyra, per Mrs. E. Toy, \$1.00; Cape May City, Anna M. Brooks, \$1.00. Total, \$630 90

Mrs. A. W. RAND, Treas.,  
2015 Spring Garden Street.

### CINCINNATI BRANCH.

MARCH 1ST TO APRIL 1ST, 1872.

Ohio. — St. John, Cin., \$62.00; St. Paul, Cin., \$89.00; York St., Cin., \$10.00; Trinity, Cin., \$36.15; Walnut Hills, Cin., \$21.00; Mt. Auburn, Cin., \$12.00; Wesleyan F. College, Cin., \$19.00; Toledo, \$9.25; Lancaster, \$11.50; Swan, \$2.50; West Zanesville, \$31.50; 7th St. Zanesville, \$17.30; Elyria, \$46.31; Sidney, \$27.50; Circleville, \$28.50; Bellfontaine, \$34.27; Central Ch., Springfield, \$25.00; Amesville, \$6.00; St. Paris, \$11.25; Sugar Grove, \$7.25; Sidney (German), \$3.00; Greensburg, \$18.00; Mansfield, \$5.75; Jasper, \$10.25; Haverhill, \$10.40; Anna Station, \$4.60; Newark, \$10.50; Palmsville, \$3.00; Warren, \$28.00; Mechanicsburg, \$30.00; West Jefferson, \$6.42; West Liberty, \$9.00; Centerville, \$16.55; Mt. Vernon, \$10.00; West Bedford, \$4.15; Athens, \$8.20; Mohawk Valley, \$10.75; Kinderhook, \$3.45; New Lexington, \$8.20; Plymouth, \$29.02; Erie St., Cleveland, \$22.50; Wapakonetta, \$9.50; South Amherst, \$3.90; St. Paul, Del., \$96.00; Wesley Chapel, \$45.00; Walnut St., Chillicothe, \$10.00. Total, \$927 42

Kentucky. — Louisville, \$34.00. Total, \$961 42

Miss H. A. SMITH, Treas.,  
63 7th St., Cin.

### BALTIMORE BRANCH.

FEB. 1ST TO APRIL 1ST, 1872.

Maryland. — Baltimore, Wesley Chapel, \$5.00; Bethel Ch., New Windsor Circuit, \$6.45; Lutherville, \$28.00; Mt. Vernon Place Ch., \$61.00; Harford avenue, \$20.00; Strawbridge, \$5.00; High Street, \$4.75; Columbia Street, \$26.00; East Baltimore, \$17.25; Highland Chapel, \$12.00; Franklin St., \$51.00; Balt. Circuit, Pikesville, \$120.00; Union Square, \$32.00; Whatcoat, \$2.00. Total, \$443 35

CORRECTION. — In the Feb'y FRIEND the name of Ellen Tacker should be Ellen Goucher.

Miss MARY SMITH, Treas.,  
40 Pleasant Street.

\* Lutherville desires \$20.00 to constitute Rev. J. P. Wright life member of W. F. M. S. It has paid a like compliment to a former pastor, Rev. T. G. Slicer. The Cor. Sec. writes of the distribution of mite boxes: "the result is wonderful self-denial on the part of the children. they bought scarcely a cake or candy in the whole time." 1 H.

### THE HEATHEN WOMAN'S FRIEND.

Mrs. Wm. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
Mrs. E. W. Parker, Miss Belle Leonard,  
Mrs. J. F. Willing, Mrs. Gen. Cowen,  
Miss Isabel Hart.

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# HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold, thy Salvation cometh."—*Isaiah* lxii. 11.

VOL. III.

BOSTON, JUNE, 1872.

No. 12.



Nynce Tal, as you enter it.

NYNCE TAL occupies a high upland valley or gorge in the Gaghur range, south and east of the point where that range attains its highest elevation at Cheenur Peak, 8,732 feet above the sea. This peak sends off a spur to the south and south-east, called Deoputta and Ayár Páta, and the hollow between the spur and the main range of the Gaghur, is occupied by the flat portion of the station, by the bazaar, and by the lake which gives its name to the place, and which forms the principal feeder of the Bulleah river.

The valley is half land and half water, the lower end being occupied by the lake, and it is only open to the southeast, where the outlet for

the water is situated. The length of the whole hollow is a mile and a half, and its average breadth is under half a mile. The length of the lake is a few yards less than one mile. The water is at all times beautifully clear and transparent, and in calm weather reflects the surrounding scenery like a mirror.

The place is approached by two narrow paths from the foot of the hills on the Moradabad and Bareilly sides. The ascent is in places very steep, and on the verge of fearful precipices. It has been used for several years past as a sanitarium for the English residents.

— *Land of the Veda.*

## THE MISSIONARY'S FAREWELL.

BY MRS. ANNIE HOWE THOMSON.

HOME's sweet skies are o'er me bending,  
 Loving faces smile on me,  
 But my steps are thither tending,  
 To the isles beyond the sea.  
 Where, in sin's benighted valley,  
 Millions bound in chains do lie,  
 And the hosts of Satan rally,  
 'Gainst the armies of the sky.

Ere my youth hath lost its glory.  
 Ere my strength doth suffer loss,  
 Let me go and tell the story, —  
 The sweet story of the cross.  
 Let my all, my life be given,  
 There to ope the gospel gate;  
 There to break the bread of heaven,  
 To the starving souls that wait.

Brother, sister, father, mother.  
 Do not plead for me to stay;  
 It is vain to try to smother  
 Thoughts that urge me on my way.  
 'Tis the blessed Master calls me,  
 That dear voice I must obey,  
 And whatever fate befalls me,  
 He will be my staff and stay.

Bear me on, ye waves of ocean,  
 To my home beyond the sea!  
 Perish every fond emotion  
 That would turn my heart from *Thee*.  
 Blessed Saviour, go before me,  
 Make the winds to swiftly blow!  
 Thou art all my *hope*, my *glory*,  
 In Thy name I *gladly* go.

## FIRST IMPRESSIONS OF INDIA.

BY MRS. MARY ENSIGN GILL.

No. I.

WE remember how, during our war, every loyal heart watched the progress of our armies, and with what careful and prayerful interest they followed their every step; and we know how that army was made up from the households of the land where there was deeper and more intense interest, because their *own loved ones* were there

doing their duty to their country. How eagerly they read every list of names and every account of their regiment or division, to know what *they* were doing, and if *they* were safe.

Somewhat so, it seems to me, does our great church watch her missionaries. But with a still deeper interest and a stronger affection are they watched and prayed for by the little circles scattered here and there over our great land, who claim them as their own. I think I know of such an one mostly in Michigan, who will watch for news of the little party who left New York last October for India, and will look over the list for the name of one, nay, two, that went from their midst. It is this that constrains me to add my "mite" to your contributions.

Miss McMillan has already given your readers an account of our voyage and safe arrival at the field of our labor. I will try to trace our progress since, and give you some of my first impressions of this country and its people, of our missionaries, and the work they are doing. Early in the morning of December 14th, we anchored in the harbor at Bombay. All of us, and especially those who had suffered from sea-sickness more or less all the way, were glad that the voyage was over. Our noble ship, the "Nemesis," was only one among many at anchor there, and we were quickly surrounded by many of the hundreds of little boats that were dancing and jumping on the waves around. The natives in these little boats were the greatest curiosities, and yet not so new and strange as they would have been but for those that we had seen in Egypt and Arabia. The custom-house officers, and many natives of all classes, soon came on board. Among these, some Parsees attracted much attention. Their long white coats, fitting them closely down to the waist, and then gored and fuller in the skirt, hanging below their knees, and their queer-looking hats, which are so unlike anything else that I ever saw, that I do not know how to describe them. They are a peculiar color, brown or drab, cylindrical in shape, no rim, and slanting back from the forehead about a foot high, with a hole in the top, in which they put their handkerchiefs. The natives wear a great many styles of turbans, and Europeans a queer kind of sun hat, in all of which I can see some sense as a protection from the sun; but in those I could see



neither protection nor comfort. We were told that many of these Parsees were very wealthy, and were energetic and enterprising in business. We saw some of their houses, which were magnificent, according to their ideas, painted in gaudy colors, and covered with ornaments; and the grounds around them were very fine, filled with tropical flowers and fruits in great abundance, and the whole showed signs of wealth. Their worship is different from others of this land. They worship fire, the sun, and the sea, and have the most horrible manner of disposing of their dead. Riding out one evening, we went up Malabar Hill, where are the residences of many Europeans and these wealthy Parsees. Ascending the hill, there are some towers thirty or forty feet high, and twenty or thirty in diameter, solid and massive. These, we were told, were their "towers of silence," where they carried their dead, and left them exposed from above, till they decayed, or were carried off by vultures and fowls of the air. This seems even worse than the Hindoo mode of burning the dead bodies. But, to return to the ship, Mr. Harding, a missionary of the American Board, came on board to meet Miss Ashley, who had come out with us to their mission, and gave us all a warm welcome. We went with him in a small boat to the shore, and two of us, with Miss Ashley, went to his own home to spend the few days of our stay there. The rest were at a hotel near by. Landing, at first, we went into a waiting-room, and appreciated the Pukkah which was swinging, and the rice-water which we had to drink.

As we were whirled along through the streets many strange sights met our eyes. First, through the broad, hard streets where there were many large and substantial buildings belonging to government and built by Europeans, and then through narrower streets, with open shops of all kinds on both sides of the way. Here the natives sit engaged in their different kinds of business, and in some places making a noise almost deafening as they pounded on brass and iron, etc. The houses all have a barren, forsaken air, — no idea of home about them. The great mass of the houses they live in are built of mud, with a kind of thatched roof, no floors and no chimneys or fireplaces. They cook at a fire built out in the street in front of their

houses, and at the time of their evening meal there are so many fires that the smoke is almost suffocating.

But to strangers, and especially to those coming as missionaries, the people themselves, who throng the streets everywhere, are of greater interest than all else. The most of them, especially in Bombay, wear very little clothing, many only a piece of cloth round the loins. Most of the Hindoo women wear some kind of a skirt, and the Mohammedan women a kind of loose pants, which have more or less cloth, according to their caste. Then they nearly all wear chuddars, or pieces of cloth thrown over their heads and hanging down over their shoulders and arms. Some wear nothing else, but when they do it is some kind of a sack. They all, especially the women, wear great quantities of jewelry. When I have seen the lower caste women in the streets carrying heavy burdens, or doing the lowest and dirtiest out-door work, I have pitied them; but when I think of their more wealthy sisters who are shut up in these homeless, dreary houses, all their lives, and never allowed to go out except under cover, I don't know which are worse off. The condition of them all is very sad. When I compare them even with our Christian women and girls here who have learned to read, and love the blessed Saviour and mingle freely in social worship, the difference is so great that I realize what Christianity can do for women, even here, with all the difficulties in the way of their progress and cultivation. Oh, if girls and women at home inclined to complain of a hard lot, with all their privileges, could understand the condition of these women, and would go to work to do all they can through your organization for them!

If we were at all inclined to forget that we were in a heathen land, so kindly entertained as we were in the families of Americans, we were reminded of it on the Sabbath when the same crowd was hurrying through the streets and all kinds of business going on as on other days. They have no Sabbath, no day of rest. But I must hasten. We left Bombay Monday, the eighteenth of December, for Lucknow, a distance of a thousand miles. It was hard for us to realize, with the thermometer ranging from eighty to ninety, as it did every day we were in Bombay,

that it was so near Christmas time, and that at home our friends and loved ones were gathered around the fires making ready their Christmas gifts.

A few hours out of Bombay, and after we had ascended the mountains and come out on the great plain we found the temperature much colder, too cold for some of us who had left Bombay in thin clothing. At Cawnpore, early Wednesday morning, we were met by our missionary brethren from Lucknow, and after a short delay went on to the latter place, where we were warmly welcomed to their homes. We spent nearly a month there before coming up to Moradabad to conference. The appearance of the city and people was similar to that in Bombay. We had an opportunity to get acquainted with the missionaries and their work. We were greatly surprised to find so many English speaking people, and so earnest and active a church and Sabbath school among them.

Many of these being East Indians, or Eurasians, can speak both English and Hindustani, and being brought up in the country and familiar with all the manners and customs of the people, when converted make very useful helps to the missionaries. One man there, converted only a year ago, is doing more perhaps than any missionary does or can do among the natives. We were glad to find so many hearts fired with the love of Jesus and zealous for His cause. Every morning during the week of prayer, forty or fifty would be present at the eight o'clock prayer meeting, and they were lively and earnest, which is more than can be said of some churches in our own favored land. Bro. Craven's Sunday school, Sabbath mornings at eight o'clock, numbers over two hundred. The singing, prayers, and lessons are all similar to those in Sabbath schools at home. Most of the exercises are conducted in English; but there are some classes which recite in Hindustani to teachers of their own language, and occasionally they sing a Hindustani song, and after the lesson is explained in English some one who can, explains it in Hindustani. Besides this large school, Bro. C. has organized and is successfully carrying on six native Sunday schools in different parts of the city, with the assistance of some of the good Christian men and women there. Miss Thoburn has an interesting Sabbath

school for girls. They sing the beautiful Sunday school hymns translated into their own tongue, and listen to the Bible stories and teachings with eyes as bright and faces as eager as so many white children would do. We cannot tell how much of the seed sown in these young hearts may take root; but the very fact that we have access to them and can teach them, looks like the dawning of brighter days in this dark land.

*Moradabad, India, Feb. 23, 1872.*

#### HEATHEN WOMAN AS WIFE AND WIDOW.

BY REV. J. T. GRACEY.

It is a saying which is more true than it is trite, that "one half the world knows not how the other half lives." It would be unpleasant had we in our Christian homes a spectrum, a prism a microscope, an electric light or any other chemistry or mechanism, that would at all times, or even at our bidding, reveal the colors that blend in the life of non-Christian woman. We are horrified by even the blurred beams that reach us through the dusty lens of an occasional traveller, explorer, or ethnographer. A full outline, even, would be worse than a "skeleton in the household." Withal it is well to look occasionally on that which, aside from our Christian obligation to it, is wholly and unconditionally repulsive. The state of woman as wife, and woman as widow, has been and is a crucial test of society in all lands and in all ages. It is sad to chronicle as the result of our widely-gathered information, the fact that woman has not found in "man's ordinances" that "help-meet" for her which as the weaker, but the worthier, she had right to expect. Un-Christian marriage has been little but a mosaic of heart-wrongs, and its altar-vows more often than otherwise an unblest polyglot of perjury and pollution.

We are wont to think much of the solemnity and sacredness of our Christian marriage ceremonial; but will "sisters of the cross" suffer a reminder of the fact, that whole tribes have been and are who have none, and others only the semblance of a marriage ceremonial. Amongst the people anciently found in Ecuador, as amongst the remnants of aboriginal races found in the interior of Ceylon at present, there is no approach to nor substitute for marriage ceremony.

Amongst the Maroons of Jamaica formerly, as amongst the Samoieds and Thibetans of Asia now, there is no judicial nor religious sanction of marriage. In the west coast of Africa a people exist who merely announce the marriage, without other order. The method of

#### OBTAINING WIVES

is not always to our liking. Child marriages of necessity are arranged by others than the parties themselves, yet in Australia we read that every girl infant is a wife; and in India, the baby-betrothal is so stubborn an affair, that if the boy-husband dies, the baby-widow must endure a fate so dismal and so dreaded, that when a Hindu woman gives vent to her fiercest anger and most unbridled abuse, she says, may you be a widow! The marriage-broker arranges the matches in Mocha, and the barber is the "go-between" in India; while in west Africa, the girl arrayed in her best robes, and adorned with trinkets of gold, is taken through the village to advertise her, and is invariably sold for a price. Amongst the hills about Nynce Tal, India, where we have a mission, the price paid for a wife varies from \$5 to \$500, and transfers by sale are not uncommon. There are traces of an early cruelty in the form of wife capture having been much more extended than we have been wont to imagine. Rude tribes are almost always in a state of warfare, and women have been amongst the spoils of war. In Australia the tribes are small and in perpetual broils, so that the women are "constantly being knocked about" and maltreated. In the capture of wives, the women are pulled, and beaten with clubs and wooden swords, and pierced with spears, so that all women are scarred, more or less, and Eyre says, "the early years of a woman at all celebrated for her beauty is one continued series of capture and spearing." They are beaten and speared on the most trivial occasion.

#### THE KINDS OF MARRIAGE

are manifold. Amongst some tribes there is no individual marriage, all the women being "married" to all the men, in what has been named as "communal" marriage. Polygamy exists more widely than is generally known, though often with conventional limitation, as in the case of the proper Mussulman marriage to four wives, and

in the case of the Maldev islands, to three. It is again expanded, as in the case of the king of Ashantee, who technically has 3,333 wives.

It is remarkable how wide-spread, at the present day, is, on the other hand, the custom of a plurality of husbands. Sometimes these are all of one family, the older brother selecting the wife. It would occupy much space to merely name the lands and peoples amongst whom this practice obtains in our times. It has been traced more than half round the world. In British Garhwal, just across the river from our Paori mission house, this marriage to several brothers of one woman is still found, and it has been but recently tramped out of other regions by the British government.

#### THE PERMANENCE OF MARRIAGE

varies much with the different races and regions. In some countries, as about Nynce Tal, in India, the return of the marriage money, or the payment of that sum by another party, dissolves the contract. This is necessarily so, wherever woman is bought and owned as a slave wife. In other lands men change their wives at will, taking them to some public mart, and disposing of them. Amongst one of the tribes in Africa, the woman may divorce herself by paying to the husband an amount of money he may agree to, and purchasing any of her own children she may like to take with her; the theory being, that the woman and the children are the property of the husband. In Mocha (Africa), we read of temporary marriages, wherein the wife is taken on trial, and returned if disliked. In yet other places, we read of the husband having the recognized right to turn away an old wife. In Thibet, wives are pawned and loaned, and in China hired to other men.

But we may not in this sketching do more than allude to the better parts of the wife-and-widow history amongst heathen peoples. Doubtless there are brighter spots and broader sympathies than sketched above in many of the homes of heathendom; but on the other hand we have not dared to allude to the deeper and darker degradation of woman as wife and widow, where they are unblessed by Him who gave himself for them that he might present them to himself "without spot or wrinkle."

## THE LUCKNOW "HOME."

THE "Home" purchased by the Cincinnati Branch for the missionaries at Lucknow is thus described in a private letter from Miss Thoburn.

"We have bought our Home and are now in it. It is one of the finest places in that part of the city it suited us to live in; so fine that we passed it by for a long time without daring to wish for it; but all our computations showed that we could not buy the ground and build all we needed upon it more cheaply than we could get this nearly all ready for occupation; indeed, entirely ready, except the boarding rooms for the girls. The house is native built, has a splendid portico and terraced roofs, is plastered brick, like most of the houses here, and is washed a light ochre color, with white pillars and cornices; within are ten rooms, besides store-rooms, bath and dressing-rooms. Underground rooms extend under the whole, a rare addition in this country. Two large rooms are beautifully paneled and painted; another large room will answer for a school hall, while the bedrooms are large and pleasant. Surrounding the house are nine acres of land, part of it well cultivated, and bearing roses and lemons abundantly, in proof of its ability to do well by anything we may commit to it. There are seven wells on it, four of which are stone built, each of which is a treasure here. There are out-houses, too, in abundance. When our school buildings are added, it will be complete. Our place is just adjoining the chapel, which will be right for the girls. I am so glad we have this home before the new missionaries come. It will be so nice to show Miss Tinsley her permanent home at once, and that as lovely a place as any homesick heart could wish. Only think, it has a sacred pupul tree, and a banyan and a palm. It looks fine; but as we did not build the big portico, nor the grand house, as long as we got it at about one third its cost, we should not complain of the rich Mussulman who did it for us.

## HOW HEATHEN WOMEN GIVE.

WHILE the sacred Htee, mentioned in the February Magazine, was on exhibition, and an object of daily adoration to the crowds gathered around it, the opportunity was improved for making religious offerings. Four large golden can-

dlesticks of elaborate workmanship, presented by the four queens of Mandelay, were placed beside it, with many other costly gifts. Gold and silver were poured into the treasury day by day. Old women would totter up to the sacred enclosure, and slowly unrolling old, soiled handkerchiefs, would place a precious stone, or a roll of gold-leaf, the savings of years, in the hands of the woonghyee. Mothers would take from their children their bracelets and necklaces, and divesting themselves of their own ornaments, add them to the general store. Some cut off their hair for an offering; and one poor old woman, in the warmth of her zeal, cut off a finger and burned it up!

One aged woman wished to do something in honor of the senseless god, and made a vow to walk seven times around the sacred enclosure. She went around it six times, but before the seventh was accomplished, fell down dead!

These are the offerings of idolatry, promptly, gladly made, not to win a glorious immortality, not even to secure present peace, but expecting only to purchase a little pardon for a few sins, thus to alleviate their condition in future transmigrations!

## HOW SHOULD CHRISTIAN WOMEN GIVE?

Hear the words of Jesus: "*Lovest thou me? Feed my Lambs.*" "*Freely ye have received, freely give.*" — *Assam Mission. Missionary Magazine.*

THE "*Friend of India*" says, "General education in India seems to all who know what it was thirty years ago and who are aware of its present state and prospects, to have reached the stage from which it should henceforth be viewed as an independent object requiring a special organization of its own. Hitherto, it has been barely tolerated by the government of India, while the great missionary societies have been too apt to consider it as an humble adjunct of their schools and colleges for boys. The daughters of the poorer classes of native Christians, and the orphans made by successive famines, have been attended to, and a few zenanas have been visited, but that is all. Female education, as such, in all its length and breadth, and as an object even more important, because more difficult and likely to have wider results than the immediately profitable instruction of boys, has never yet been viewed in its proper light by even the missionary societies. But we believe the time has come for this work to take its proper position." And Dr. MacLay, in one of his interesting letters, describing his visit to the mission in India, speaks of our Woman's Missionary work, as being the work which shall *outflank* *heathenism*.

C. BUTLER, *Passaic, N. J.*



HEATHEN WOMAN'S FRIEND.

BOSTON, JUNE, 1872.

With this number about 10,000 subscriptions will expire.

Ladies will confer a great favor by sending their renewals *at once*, that we may know how large an edition will be needed for July.

We must again remind *all* who send subscriptions, of the necessity of sending the full name of each subscriber (if to be sent singly), and if Mr., Mrs., or Miss. Also the name of the State.

WOMAN'S PLACE IN THE GOSPEL HISTORY AND SCHEME.

THERE is more truth in the taunt of our enemies than they themselves know, that *Christianity is a religion of woman, for woman*; but what they hurl as a reproach, we accept as a glory. As in other taunts, specially in that last one cast upon the cross, "He saved others, himself he cannot save," is wrapped up a most fundamental and precious truth; the salvation of others bound up in the sacrifice of self; so in this we discern the essence and glory of the gospel, the strongest bows himself to the weakest, the mightiest to the most helpless.

Not only what our humanity, but what our womanhood, as such, owes to Christ, what specific benefits and blessings, what privilege and honor and beauty it has received from him, few of us born and reared under Christian influences can have any conception of. It has given her the grandest historical record, it has put upon her head a crown of honor, while it has filled her heart with richest treasures; it is the Magna Charta of her rights, opening to her all social and intellectual immunities, preëminently giving her the promise of the life that now is, and also that which is to come.

Open your Bibles, and mark her place in gospel history. When the blackness of darkness seemed about to settle on the guilty race, through her gleamed the first ray of light that dawned the coming day; "*her seed was to bruise the serpent's head*," whose poisoned fangs having entered, threatened to destroy the race.

Prophetic words, in which each woman finds

her mission, reads her divinely assigned work. Much we hear about it in these latter days, of woman's work and mission, many holy, helpful, stirring words, and many very foolish ones. But it was told us in the garden what we should do. Satan was in the world, and his slime polluted the purest, and his trail marred the fairest. Womanhood is only true as she wars against him, only accomplishing her destiny as she bruises his head. And so, through the ages, prophecy and promise linked her to the coming Man, who was also God; and when our Immanuel came, He was "made of a woman." And through His life, it was woman who ever best understood Him, who "ministered," who "followed." They found shelter in His tenderness, pity for their frailties, sympathy in their sorrows, vindication for their wrongs, pardon for their sins. Oh, there is wealth of beauty and comfort in the thought, brought forward so strongly by a modern divine, that Christ was the most intensely feminine while He was the most magnificently manly of all beings; that He combined all that was essentially good and beautiful in both; that He represented not a sex, but humanity!

"Our Christ," we women may say; and as you read the New-Testament story, if you want to find the scenes of sweetest simplicity, or the touches of deepest pathos, find Him as he deals with woman. See him sitting weary by a well, thirsty, seeking drink from a woman of Samaria, and pouring *first* into her receptive nature the wonderful story of an universal, spiritual religion, as opposed to all the narrowness and formality of the nation and age, revealing to her "the well of water springing up into everlasting life."

We may not linger, we may not detach these pictures from their settings and dwell upon them; the record is before you. Yet one we must. We must think of her who loved much, being forgiven much; whose lavish love, disdaining cost, poured precious perfume on His head; whose penitential and grateful tears seemed fittest lavings for His feet; who, deeming finest flax too coarse, too mean, wiped them with her own hair. And Jesus seeing not so much the service as the love, the lavishment of love that prompted it, weighing not so much the wisdom as the spirit of the offering, commended her in these words, — oh, my sisters, to hear the like must be

the ambition and incentive of our lives, — *she hath done what she could*. Talismanic words, worthy to be the motto and the goal of every life, the crown upon all our labors, the seal upon all our consecrations.

The end draws near; how often have we loved to hear and tell of the women who lingered about His cross, of the one "blessed among women" to whom was given under the pressure of a world's guilt and a world's redemption, last thoughts and words; of those whose loving fingers embalmed his dead body; whose loving feet followed it to its resting place; whose loving zeal led them very early to the sepulchre; whose sorrowing wail we catch, — "they have taken away my Lord, and I know not where they have laid him." Was it not meet that to her He should first appear, first speak; that as Elizabeth had heralded Him in the womb, and Anna in the temple, Mary should be the first herald of a risen Lord, the first to proclaim the glad evangel to doubting, despairing disciples? "*Go tell,*" He said; *we* catch the echo, and know it to be our Master's voice. "If the commission to preach came to the apostles, to *tell* came to the woman, and it is the tidings the world is perishing to hear, — a once crucified but now risen Redeemer, Jesus and the resurrection.

The next most important step, in the progress of Christianity, was its introduction into Europe to go forward, strong to labor, patient to suffer, if need be, heroic to die. Surely woman's opportunities were never so grand, her work never so extensive, her responsibilities never so great, as now. It is the day of her visitation. The church is saying to her, you are the right arm of our power, bring to my altars your time and talents and energy; and having stamped upon them, Holiness to the Lord, send them forth as messengers of salvation, to those who are near, and those who are afar; the world is saying to her, your sex, your tact, your tenderness, may go where, may do what, man may not; you need not as your instruments ballot, or rostrum, or pulpit; but the homes of heathendom stand open for your entrance, and the children of heathendom stand waiting for your teaching, and the sick and pining of your sex are perishing for your healing touch, and the ignorant and oppressed are looking to you for liberty and light.

Shall we not hear? Shall we not go to them with balm for their bodies, education for their minds, salvation for their souls? Go to them in the name and spirit of Christ, saying He loveth you, He gave himself for you, and will give Himself to you, if you will.

Christ, when speaking most tenderly of his church, personifies her as a woman, and when he would call her by the most endearing name, it is his bride. And it is in this guise, arrayed in fine linen, clean and white, bearing this inscription, The Lamb's wife, that the glorified church of the apoealypse, the new Jerusalem, was revealed in vision to the best beloved and most spiritual of the disciples. Honored forever be the womanhood thus associated and typified! Hallowed forever her nature and work! Let us see to it that we are a true type; that we reach up to the ideal in the mind of Christ; that the redeemed, spiritualized womanhood we present to Him be consecrated in all its powers and passions.

By the height to which He has raised us, by the redemption He has wrought for us in body, mind, and spirit, by the honor, by the happiness, by the privileges, by the opportunities afforded us, let us stretch out, reach down our hands to our sisters, whose depth we can only measure by our height, whose degradation by our dignity, that we may lift them up to the level of Christian womanhood.

The great lesson of the cross is, By love is the world to be saved. What so needs to know it as the hungry, craving heart of woman? Who so fitted to teach it as the woman who at the cross hath learned it? Woman must combine together again, as at first. In a vision of the night came the cry to Paul, across the Ægean Sea, "Come over and help us." The cry then of Europe to the East for Him who is the desire of all nations (for in the East the sun rises, and civilization and Christianity had their birth), is the cry that is now echoed back from their lands to us (for the sun has travelled through the western heavens, and thence must rise again in the eastern horizon). When, in response to that call, that never fell unheeded on the apostle's ears, he crossed over into Europe, we find the first sermon preached on the shores of the western world, was to a few women gathered by the river's side, and the first convert of

Europe to Christ (let her name be held in honored memory) was Lydia, "whose heart the Lord opened," who "attended unto the things that were spoken," who "was baptized with all her house," and whose house, as well as heart, was henceforward open to the messengers of the gospel.

Lydias in every heathen city wait to welcome the gospel. Let us haste to send it.

I. II.

# TAKE ONE.

As I was making rapid transit between the butchers, the bakers, and the candlestick-makers, this morning, getting the wherewithal for our Sunday dinner, I saw Jane Forsyth running first into one house and then the other, until I fancied she might be giving out invitations to a party, — a wedding, perhaps. But no, — sensible and straightforward as she is, she would n't be around distributing "bids" to her own "infair," and with this view of the ease, I confronted her with an impertinent curiosity just as she ran down the steps of Mrs. Earle's elegant mansion. "Why," said she, not at all put out by my questions, "were n't you out at our annual missionary meeting the other night?"

No? Well, we adopted and inaugurated the envelope system then and there, and I was appointed assistant treasurer with the special command, — "Go ye into all the church and distribute a package of envelopes to every member."

"Envelope system?" I queried, still in the dark. "Yes, have n't you heard of the wonderful success the Congregational ladies have in raising money on this plan? They support a whole missionary in China, and their society is not as large as ours either."

"Now, you know our way has been to pay our dollar membership fee once a year, and then consider our whole duty done; but they give to each member a large envelope appropriately printed and addressed, containing twelve smaller ones, on which are printed the names of the twelve months."

"Then at the monthly meetings, the members bring in the envelope for the month with their contributions, and they say very few contain less than twenty-five cents, some fifty and some a dollar and more. It is easier you know sometimes to give twenty-five cents every month than a dollar

a year all at once. That's not a very lucid setting forth of the matter I know," added Jane, "but you get the idea, don't you? In this way three dollars come more easily into their society than one dollar into ours."

"And so you've been provoked to the same good work, have you?" said I, a good deal vexed at our stupidity in not thinking of this before.

"Yes. I don't know what the Brauch and the General Executive Committee will say to it. I'm afraid they'll think it rather a high-handed proceeding for a little auxiliary like ours. Of course we can't do it up in as good style as the ladies of the other society, for their board furnishes them their envelopes all printed, while we did n't feel warranted in going to any great expense on an experiment; so we have only plain, small envelopes without any printing, made up into little packages of twelve. It nearly racked the society to its foundations, deciding whether to have buff or white ones; but we finally compromised on amber. By being content with small things we made an outlay of only \$1.87½ for 1,500 envelopes, and by having an active assistant treasurer (that's me), we save postage. Then, too, a little talking face to face impresses people more than a business like note through the post-office. Take one!" — and off she hurried, leaving me intently deciphering the inscription on my package. "Please write on each envelope your name, the month, and the amount enclosed."

Bless you, Jane! so I will. I'll hang them up close to my watch pocket when I get home, and they shall render me a double service; for by putting a little card just above them on which I shall write, — "monthly meetings, first Saturday afternoon of every month," I shall be there every time with my mite; where as heretofore, I've simply been paving the downward road of heathen abroad, and heathen very near home, with good intentions.

M. B. W.

His Highness the Rajah of Puttiala has given Rs. 500 towards building a hospital for women in connection with the Delhi Female Medical Mission. A good site has been secured, and if other Native Chiefs follow His Highness' example, the hospital will be begun this year

THE W. F. M. Society having met and offered resolutions of condolence in consequence of the death of our sister, Mrs. Lizzie Patterson, Rec. Sec. of the W. F. M. S., who died March 17th, 1872, and who was an efficient worker in the cause of Christ, we feel that it is but due her memory to forward this notice to the H. W. F. for publication.

Mrs. MAGGIE DAVIS, Cor. Sec.

Brookston, Ind.

An interesting report of a meeting of the W. F. M. S., held during the late session of the Wyoming Conference at Oswego, N. Y., has been received, and we regret that our limited space will only admit of a short extract:—

Perhaps it may be an encouragement to mention the cordial recognition of the importance and usefulness of this organization on the part of such men as Dr. Butler, Dr. Nelson, and Dr. George Peck. The subject was brought before the Conference several times, and these noble and far-seeing men gave the W. F. M. Society their hearty indorsement.

This was particularly gratifying to all ladies present; and we trust that the successes of the future may greatly exceed those of the past, and especially that the work within the bounds of this conference may be so strengthened that in a year from this time we may find that we have large accessions, in numbers and large increase in contributions. And in that great day, when the nations "shall come up from the east and the west, the north and the south," and sit down together in the kingdom of our Father, may it be found that the *daughters* of America have contributed to the triumph of the church, by their faithful effort and zeal in this noble work. And may a baptism from God fall upon the *women* of this land, that they may see and feel their high responsibilities in relation to this work, and be prepared to rejoice in the great harvest home, when "he that soweth and he that reapeth," and may we not add, she that GLEANETH, "may rejoice together."

In Madagascar, Sunday is scrupulously observed wherever the influence of Christianity has travelled. There is no noise of labor in the capital, no buying and selling of goods or provisions; even the water for the use of the family is brought from the springs on Saturday, enough to last until Monday morning. There are nine large chapels in the city, several of which are provided with bells. The services last about two hours, and are held in the morning and afternoons. The people appear clean and neat, and are generally dressed in white.

## Children's Corner.

### LETTER FROM AUNT BELLA.

MY DEAR LITTLE FRIENDS, — I teach in the Sunday school of which Mrs. Craven wrote you, but I want to tell you of another that I go to in the afternoon that would amuse you more, though it might please you less. But it pleases me very much, for the children that attend it are all Hindoos, and we are so glad to have them come to Sunday school and learn the same lessons we teach the Christian children in the morning. About one hundred boys attend the school; but I won't write you of them, for I only see them as they come and go. The girls, whom I teach, sit by themselves in a little room in the corner of the court. They are bright-eyed children, and would be pretty enough if they were clean; but they come running in from playing in the dust, or from helping to cook or clean the pots at home, and their faces and hands show the traces of their work or play. Their hair seems never to be combed, and their clothing is very coarse, and often torn and ragged. You know they are all very poor, for only daughters of poor people are allowed to come out into the streets. Many of these little girls have their baby brothers and sisters to take care of, and they bring them to the Sunday school with them. One day when there were twenty girls, I counted seven babies. They are cross sometimes, and their little nurses must coax and pet them, and stand or walk about with them to keep them quiet. Altogether, you would think it a most disorderly Sunday school, and if you could look in on us you would scarcely call it a Sunday school at all. But we do get quiet enough to have a regular lesson every Sunday. I take one of the girls from our boarding school with me to lead the singing, for some of you will remember that I can't sing. We have a hymn, and then they all say the Lord's Prayer after me. Then we have questions and some talking and another hymn, and that is all. Before they go, I give each of them a ticket with a text on it, which I make them repeat until they have learned it by heart. They cannot read, but they like the pretty red and blue cards, and they take them home where their fathers can see and read them, and so get a bit of the Sunday lesson too.



Lately their parents are getting frightened about them, and for the past three Sundays some of the best girls have been kept at home. Their mothers say that I want to make them eat beef and make them Christians. They say that I will get the girls all there and then open their mouths and put the beef down their throats. They think eating beef an awfully wicked thing, and if their girls should do it they would turn them out of their homes. Some others said that I would get a ship-load of little girls and send them to America. I told them we had plenty there now, — whole Sunday schools full of them. Others, not so foolish, told the truth, that if the children learned what we taught them they would become Christians, and as they think being baptized just as bad as eating beef, they keep their girls at home where they are out of danger.

One of these who cannot come any more was the very best girl I had. She is humpbacked, and they call her by that name, or *Kobri*, which means humpbacked. She was married some few years ago, and when she was going in a cart to her husband's house she fell out under the wheel and was made a cripple for life. When her husband's family saw how badly she was hurt, they sent her back to her mother, saying that as she would never be of any use to them they could not keep her, but would get another wife for their boy. She is very useful to her mother, however. She helps to cook, and when her mother must be at work in the house she tends the shop for her. She is now about twelve years old.

She was the first of the girls to try to be clean, and after the first few Sundays she always came with a newly-washed face and her hair oiled and combed neatly. When the girls came in she set them in their places and tried to keep them in order, and I often wished you could see her poor little stooped form moving around among them as she did it. She liked to come so much that she said she wished every day in the week were Sunday; and when the day did come she said it seemed as though it would never be four o'clock. She always stood close by me, and when she thought the other girls did not understand or pay attention, she would raise her arm and voice and talk to them like a little preacher. I was so happy when she said to me one day that she had told her mother it was wrong to pray to

idols. She said, "I told her stones could not give us our food or clothes, nor do anything for us, and that we ought to pray to God who does it all." Soon after this she told me that her mother was very angry with her and she could not come again, "unless," she said, looking doubtfully in my face, "unless I tell her I am going to play and then run away and come;" of course I could not say do that, and she did not come again. I went to see her mother, but it did no good. And all the other best girls, those who had learned the hymns and texts, and who liked the school best, have quit coming, too. I hope they will come back again after a few weeks; but if they do not, we must pray that what they have learned may never quite pass out of their minds, and that they may grow up to be wiser women than their poor foolish mothers.

Lucknow, March 20.

## Business Department.

The Woman's Foreign Missionary Society includes eight associated branches. Their territorial limits and respective Corresponding Secretaries, are as follows:—

I. New England States, Mrs. Dr. Wm. F. Warren, Cambridgeport, Mass. II. New York and New Jersey, Mrs. Dr. Wm. Butler, Passaic, N. J. III. Pennsylvania and Delaware, Mrs. J. M. Longacre, 1623 Race St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. R. R. Meredith, 319 Longworth St., Cincinnati. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, Rockford, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, 2534 Lucas Avenue, St. Louis, Mo. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. J. H. Knowles, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific coast, at San Francisco.

Every local society must be auxiliary to the branch in whose territory it may be situated, according to the above distribution of the States.

Information respecting the formation of auxiliaries may be obtained on application to any of the Corresponding Secretaries. Letters of inquiry from interested friends are solicited.

## REPORTS OF NEW AUXILIARIES.

### NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	H. W. F.
Rochester, N. H.	Mrs. D. J. Smith,	30	25
	Mrs. W. F. WARREN, Cor. Sec.		

### PHILADELPHIA BRANCH.

Kittanning.	Miss Emma Johnston,	18	12
Alleghany So. Common.	Miss Mary Lenkart,	76	16
Pittsburgh Emory Ch.	Miss Kizzie Rich,	13	12
" Trinity Ch.	Miss Martha Nobbs,	23	
" Union Ch.	Miss Julia Johnston,	49	16
	Mrs. A. H. THOMAS, Ass't Cor. Sec.		

## RECEIPTS OF W. F. M. SOCIETY.

### NEW ENGLAND BRANCH.

APRIL 1st, TO MAY 1st, 1872.

Maine. — Kent's Hill Aux'y, through Mrs. J. L. Morse, \$79.20; Conference, \$5.00; Donat's towards Miss Brown's

salary, \$55.00; Union, through Mrs. J. N. Marsh, \$3.00; Athens, Julia A. Hathorne, \$1.00; Bangor, Pine St. Aux'y, thro' Mrs. Rev. C. F. Allen, \$13.00. Total, \$156 20  
*New Hampshire.* — Sullivan, from Miss M. G. Fawcett, \$5.00. Total, \$5 00

*Vermont.* — West Burke Aux'y, thro' Miss P. A. Howard, \$12.75; Northfield, thro' Mrs. Rev. J. Kidder, \$8.00; Ascutneyville Aux'y, thro' Mrs. C. J. Haskell, \$5.60; also from the class Threads of Gold, thro' Miss Etta E. Burt, \$5.00; Proctorville, from Mrs. L. M. Buswell, \$2.00; Montgomery, through Mrs. Rev. J. W. Guernsey, \$11.00; Williamstown, through Mary D. Willis, \$3.75; Bradford, Mrs. H. T. Jones, \$5.00; Mrs. A. W. Howard, \$1.00; Mrs. E. A. Berrett, \$1.00; Mrs. A. Wilson, \$1.00; Mrs. Elsie Young, \$1.00; Mrs. E. Doe, \$1.00; Mrs. A. Jenkins, \$1.00; Mrs. W. Cilley, \$1.00; Cabot Aux'y, \$2.25; Mrs. J. W. Berues, \$5.00; Pittsfield, \$2.00; Bellows Falls, Aux'y, \$1.75; Chelsea, Mrs. Rev. E. Scott, \$2.00; Mrs. A. Hatch, \$1.00; Mrs. E. Bicknell, \$2.00; Newport, Mrs. H. A. Spencer, \$1.00; Waterbury, Mrs. D. Lord, \$1.00; Corinth, Mrs. Prescott, \$1.00; Bondville, Mrs. Dingman, \$1.00; Bethel, Mrs. M. Day, \$1.00; Colchester, Mrs. Hyde, \$1.00; North Hero, Mrs. Hamilton, \$1.00; Lyndon, Mrs. E. L. Lanpher, \$1.00. Total, \$84 10

*Massachusetts.* — Boston, Tremont St. Ch. Aux'y, thro' Mrs. Jas. M. Burgess, \$10.00; Bromfield St. Ch., Mother Munroe's mite box, \$3.81; Mrs. Dr. Patten's mite box, \$3.20; East Boston Aux'y, through Miss E. J. Cushing, \$20.00; thro' Mrs. E. F. Porter, \$6.00; from the ladies of Saratoga St. Ch., to make Miss E. J. Cushing Life Member, \$20.00; Chelsea, Mt. Beltingham Ch. Aux'y, through Mrs. Rev. J. O. Knowles, \$13.00; Mrs. Rev. Geo. Sutherland, \$1.00; Park St. Ch., through Mrs. Holway, \$2.00; Newtonville, Aux'y, through Mr. Whedon, \$13.00; Haverhill Aux'y, thro' Mrs. Arey McDuffie, towards the support of Miss Swain's Hospital, \$25.56; Worcester, from a mite box, thro' a friend to the cause, \$1.50; Watertown, Mrs. Sharp's mite box, \$3.69; New Bedford, thro' Geo. G. Gifford, for the support of Mary Elizabeth Pitman in India, \$33.33; Swansea, Mrs. Job Gardner, jr., \$1.00; from a friend to India, \$1.00. Total, \$158 13

*Connecticut.* — Norwalk, from Mrs. Simmons' Bible class, thro' E. A. Westfield, \$12.50; Willimantic, through Miss Anna S. Dodge, \$4.50; Ellington, Miss Maria Steele, \$1.00; Norwich Aux'y, through Mrs. J. W. Lewis, \$22.00; South Woodstock, Mrs. G. S. F. Stoddard, \$1.10. Total, \$41 10

Total, \$444 53

MRS. THOMAS A. RICH, Treas.

706 Tremont Street.

### NEW YORK BRANCH.

MARCH 1st TO APRIL 1st, 1872.

*New York.* — North Chatham Aux'y, \$28.25, being balance of \$60.00 for support of two orphans in India; Widow's mite, 65c; Rochester Aux'y, \$3.00; Brooklyn, E. D. Aux'y, through Mrs. Dr. Harris, \$52.00; Auburn Aux'y, \$10.00; Weedsport Aux'y, thro' Mrs. O. W. Burritt, \$8.35; Oswego Aux'y, thro' Mrs. Childs, \$36.60; Mrs. J. Laning, Rushville, \$1.00; Elmira, thro' Mrs. E. M. Coke, \$30.00; Castile, \$30.00 from Miss Green, M. D., 3d years' payment for orphan Leone Greene in Bareilly; 43d St. N. Y. City, thro' Mrs. Mosher, Mrs. Scott, \$10.00; Mrs. Grimstead, \$1.00; Mrs. Mosher, \$1.00; Jane St. thro' Mrs. Van Buskirk, \$2.75; St. Paul's Aux'y, through Mrs. H. B. Lane, \$73.00, of which \$30.00 from Miss Nellie M. Soule is for the support of Susan Soule at the Orphanage in India, and \$30.00 from Mrs. Olin and Mrs. J. C. Tillotson, \$15.00 each for the support of Mary Garretson at Bareilly; Bedford St. Aux'y, thro' Mrs. Reid, \$3.00; 18th St., thro' Mrs. M. D. O. Crawford, \$3.00; Brooklyn Aux'y, through Mrs. Tremaine, \$6.00; Cazenovia Aux'y, thro' Miss C. Brightman, \$5.58; St. Luke's, thro' Mr. D. W. Diggs, for Mrs. D. W. Diggs, \$3.03; Mrs. John Reed, \$3.47; Canandaigua Aux'y, thro' Mrs. Wm. Tozih, \$10.00; Waverly Aux'y, thro' Mrs. J. L. Morse, \$10.50; Wolcott, Wayne County Aux'y, thro' Mrs. C. L. Overton, \$3.00; Waverly, Tioga Co. Aux'y, thro' Mrs. Corryall, \$24.05. Total, \$958 23

*New Jersey.* — Columbia, thro' Mrs. N. A. Allen, \$8.40; Trenton, thro' Mrs. M. F. Johnston, \$40.00. Total, \$48 40

Total amount received, \$1,006 23

MRS. ORANGE JUDD, Treas.

P. O. address, 245 Broadway, N. Y.

**CONNECTION.** — In a recent issue, the "Centenary" Church, Syracuse, was credited with support of an orphan named Harriet Bennett, it should have been the "First M. E. Church," Syracuse.

C. BUTLER, Cor. Sec.

### ST. LOUIS BRANCH.

APRIL 1st TO MAY 1st, 1872.

*Iowa.* — Belvidere, \$3.85; Grinnell, \$36.00. Total, \$39 85  
*Minnesota.* — Red Wing, Membership, \$7.00; Red Wing, to make Mrs. S. Wheeler Life Member, \$20.00. Total, \$27 00  
*Nebraska.* — Nebraska City, \$15 00

Total, \$81 85

MRS. W. A. JONES, Treas.

17 South 15th.

### BALTIMORE BRANCH.

FOR THE QUARTER ENDING APRIL 11th, 1872.

*Maryland.* — Balt. City Station, \$16.00; Eutaw Street, \$51.25; North Balt., \$26.98; Wesley Chapel, \$7.00; Mt. Vernon Place Ch., \$77.00; Union Square, \$82.00; Exeter St. \$27.50; Harford Ave., \$50.90; East Baltimore, \$17.25; Broadway, \$8.50; Columbia St., \$26.00; Franklin Street, \$61.81; Madison Ave., \$72.02; High St., \$8.25; Caroline St., \$4.75; Fayette St., \$94.00; Whatcoat, \$3.25; Strawbridge, \$17.00; East Balt. Meth. Prot., \$30.40; Pikesville Balt. Circuit, \$126.92; Lutherville, \$28.00; Hagerstown, \$6.25; Highland Chapel, \$12.00; Bethel Ch., N. Windsor, Ct., \$6.45; Sharp Street, \$1.18. Total, \$862 41

MONEY RECEIVED FOR THE YEAR ENDING APRIL 13th, 1872.

*Maryland.* — Balt. City Station, \$100.00; Eutaw Street, \$266.00; No. Balt., \$150.00; Wesley Chapel, \$66.15; Union Square, \$200.00; Mt. Vernon Place, \$160.50; Grace Chapel, \$63.20; Exeter St., \$53.56; Harford Ave., \$70.76; Caroline St., \$37.41; Broadway, \$61.17; Columbia Street, \$186.18; Franklin St., \$175.00; Madison Ave., \$168.52; High St., \$51.30; Fayette St., \$139.00; Strawbridge, \$43.00; Emory, \$11.45; Whatcoat, \$41.00; E. Balt. Meth. Prot., \$86.40; S. Baltimore, \$11.76; Balt. Circuit, \$313.50; Hagerstown, \$33.75; Lutherville, \$48.00; Bethel, \$6.45; Catonsville, \$16.00; Grove Chapel, \$11.70; W. P. Phillips, to educate two girls in Baltimore Fem. Academy, Foc Chow, \$80.00. Total, \$2,400.00

MISS MARY SMITH, Treas.

40 Pleasant Street, Baltimore.

**Life Members.** — Mrs. Levi Perry, Harford Ave.; Mr. Wm. H. Thomas, Union Sq.; Rev. Mrs. T. A. Morgan, Rev. Mrs. R. M. Lipscomb, and Mrs. John L. Turner, Pikesville, Baltimore Circuit; Rev. John P. Wright, Lutherville.

**Honorary Managers.** — Misses Mary C. and Bella Fisher, Pikesville, Baltimore Circuit, \$100.00 each.

### CINCINNATI BRANCH.

APRIL 1st TO MAY 1st.

*Ohio.* — Longwood Ave. Ch., Cleveland, \$118.00; Buckeye St. Ch., Cinn., \$13.00; Greenville (Ger.), \$8.55; London, \$50.00; Portsmouth, \$38.75; Plattsville, \$3.50; Greenville, \$2.61; Davidson's Chapel, Dayton, \$4.50; Ashland, \$10.00; Youngstown, \$52.00; E. Delaware, \$12.00; Kenter, \$14.00; So. St., Zanesville, \$16.00; Mrs. W. A. Ingham, Cleveland, \$21.00; Dog Run, \$8.25; Brooklyn, \$35.00; Grace Ch., Dayton, \$50.00; Franklin Street, Cleveland, \$17.00; 1st Ch., Cleveland, \$24.21; Mt. Pleasant (Shelly), \$2.00; Quincy, \$5.00; Harding, \$5.00; High St., Springfield, \$7.50; New Wiscere, \$4.56. Total, \$519 58

*Kentucky.* — Union Ch. Cor., \$22.30; Mrs. Wiunston, Visalia, \$4.55; Newport, \$25.00. Total, \$51 85

Total, \$569 43

MISS H. A. SMITH, Treas.

68 W. 7th Street, Cincinnati.

### THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. Dr. Olin, Mrs. Rev. J. T. Gracey,  
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 Miss Isabel Hart.

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